LIBRARY OF PRINCETON
SEP 16 1904
THEOLOGICAL SEMINARY.

Division SCC
Section 9.364
v.17-18

Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom1710woma

WOMAN'S WORK FOR WOMAN.

Vol. XVII. OCTOBER, 1902. No. 10.

MISS ELLEN C. PARSONS, the editor of this magazine, will resume her work and bring out the next number. Every one will be glad to feel again the influence of Miss Parsons' spirit and to recognize the touch of her practiced hand in the November issue of WOMAN'S WORK FOR WOMAN. It is a matter of more than ordinary thanksgiving that Miss Parsons was wonderfully exempt from illness during her long journey and that she takes upon her the old duties with renewed vitality and cheer.

DR. BENJAMIN LABAREE, in a private letter, makes an allusion which Christian women in America may find suggestive. Those who have read Mrs. Mason's timely book, *The Little Green God*, have had their eyes opened to the strange fact that there are intelligent women in this land who are ready to listen to and in some cases to accept the teachings of heathenism. Dr. Labaree says:

"I think the Babi movement is to have an important part in freeing these Persian Moslems of their shackles of faith and thought. One wants to feel optimistic about this new creed, and would but for the other phase of it as seen in so-called Christians in America abandoning the sweet, life-giving faith of Jesus for the empty platitudes of the Betia. His women disciples in Chicago have written their Babi sisters in Teheran and their missive has been widely circulated, urging them in high spiritual phrase to stand firm by the faith, etc. Imagine how slight can be the missionary influence on such people when urging them to accept Christ as their Saviour in the face of such encouragement to stick where they are! The statement is widely spread in Persia that 10,000 persons in Chicago have accepted Babism. Is it to be wondered at when Mormonism, a faith with a more backward look than Babism, is making such headway in Christian America as to alarm the Protestant churches? I think it is time for missionaries in Moslem lands to lift up their voice to the Christians at home to bestir themselves for the faith that is in them."

THERE may be those who do not know precisely what Babism means. From an interesting paper by Mrs. Robert E. Speer we condense the following extract: "Christianity attacks the Moslem citadel from without; Babism is a revolt from within. Mirza Ali Mohammed, the Bab, was born in 1820 at Shiraz. He was a thoughtful and studious child, the stuff of which mystics and reformers are made. By the term Bab, Mirza meant to signify the channel of grace from some great Person of boundless perfections, still behind the veil of glory, whose will he obeyed and to whose hand he clung. Mirza's first convert was made in 1844. The new movement provoked the bitter antagonism of the orthodox Church, but it grew rapidly notwithstanding. In 1850 and 1851 more than four thousand followers of the Bab were put to death. The Bab was himself slain July 15, 1850. But Babism continues to flourish and is stronger than ever to-day."

A MISSIONARY who has heard people in the homeland make comparisons between the heat of India and our own, has taken the trouble to give some statistics. She is speaking of North India. "I, who have remained on the plains all summer, can testify that I put up my *punkahs* April 2, having found the heat of the house too great to bear

even at that early date. From the middle of April to the 15th of May, the temperature during the day never fell below 82° in a closed-up house with wooden shutters on all the doors (doors are also windows here), and the temperature was often up to 94° indoors. From the 15th of May the hot wind began to blow and became more and more like the furnace that was heated seven times. The temperature rose higher each day and fell only one degree at night, until for three weeks the temperature in my office stood at 101°, 102°, and one day 103°. Once the gale blew for fifty-three continuous hours when not a door or window was allowed open day or night, and the air was like fire Work had to go on; sick people had to be visited at any hour, and many times the hot winds burned my eyes till I had to cover my head and breathe as I could. At the hospital, where during dispensary hours all the doors had to be open, the temperature was still higher, rising to 106° for several days during the morning hours. For two days the temperature rose to *118°* in the shade and 178° in the sun! How does this contrast with the homeland, where in country places one sees ladies going about bareheaded or with only the protection of a parasol, while the horses wear hats!"

A MAGAZINE meeting! This is the happy thought of one society, to have a meeting with WOMAN'S WORK—the periodical, mind, as the central motive. Somebody will speak convincingly of its value; somebody else will invite subscriptions. Some other enthusiastic person will show how much good the magazine does to the great cause it represents and demonstrate its binding quality as it unites the several woman's boards. Why should not every auxiliary have one magazine meeting annually?

THE *Year Book of Prayer for Foreign Missions, 1903*, will be ready for issue October 1. Send for it to the headquarters of the Woman's Board to which you belong. Price, 10 cents.

Again this roll-call of our workers at the front is before us in even more attractive form, as a beautiful new cover design will greet us. Year by year it increases in value and interest, so that a larger edition is now published than ever before. Nowhere in so condensed a form can be found the names of all our missionaries and their work. Send for it, keep it close beside your Bible, and day by day "ask for a definite blessing on the definite work" of each of these our substitutes on the field.

MRS. H. G. ROMIG, in a letter from Chining Chow, China, dated April 23, speaks of being the only foreign woman in the city, but nevertheless keeps up a brave heart. In the autumn the station will be reinforced and one of the missionaries will be married. Meanwhile Mrs. Romig is struggling valiantly with the language. She was planting sweet peas one morning, and gave the envelope with some seeds to a little Chinese girl. The child was delighted with the picture on the envelope and exclaimed: "Beautiful foreign flower! Thank you, oh, thank you!"

GOOD news comes from Chili, where Mrs. Schmalhorst reports the first fruits of what may be an abundant harvest:

"Mr. Schmalhorst had some very good meetings this time and a lot of interesting experiences. I suppose you know that he has charge of all the north field. In one place, where he had been a number of times, he has begun to see a little harvest from the sowing, which at times seemed so fruitless here —two whole families joining the church and thirty-three new subscribers for the *Heraldo*, one man coming twenty-four miles to attend service and having to go back that same night. Another came three leagues with his wife, having to carry his baby; another, two leagues. Their life in the mines is very limited and narrow, and the gospel is appreciated there as it is not in the ports.

"In the Interior of Tocopilla a new chapel was given and was dedicated on this trip and twenty-three admitted into the church. One man, about forty-three years of age, an administrator of a mine, a keen fellow and a thinker, who has been all his life an atheist, was recently converted. It is a very interesting history his, and would take some time to relate it. How he hated the *Evangelicos* and did all in his power to molest them, and had already writ-

ten ten pages on the prologue of a book which was to show that what they believed was false. He happened in one night when our helper in Tocopilla was giving a series of talks on the Bible, and, seeing all his theories knocked on the head, could not finish his prologue, and after a year of hard struggle became a changed man. Here in our church a new family have come in—such decent, nice people, of the working class, and the boys all have such healthy, clean faces it is a pleasure to see them. And so we travel on, here a little and there a little, and gradually we are winning our way and into the hearts of the people."

A SENTENCE in Mrs. Labaree's letter, in another part of this number, is very significant. "I do not know whether any one wrote you that at the end of January all our Persia missions united in a day of fasting and prayer for religious liberty, and for the opening of the doors for work among the Mohammedans. The liberty has not yet come, but it is wonderful how God is opening the doors, and how many chances we have now that we never had before."

NOT a mother who reads this issue of our magazine will fail to sympathize deeply with Mr. and Mrs. Callender, who on their way home to this country, on shipboard between Bangkok and Hong Kong, lost their two youngest children. They died of cholera infantum on the 4th and 5th of July, and were buried at sea. The stricken parents are enabled to say, "God's will be done," but only those who have parted with little children can measure the anguish of their heartache.

Lux Christi, the second book in the series of United Study of Missions, is now on sale, and orders should be sent in for it immediately. It is fully reviewed in another part of this magazine, and we hope many auxiliaries and young people's organizations will give it careful study during this winter. Over thirty thousand copies of *Via Christi* were sold last year, and it was studied by young and old. There were many calls for programmes to help the leaders in their preparation for the meetings, and this want has been supplied in *Lux Christi*. Folders, containing a programme for each of the six chapters of this book, can be bought at a cent apiece, 10 cts. per dozen. There is an excellent wall map of India, giving the principal rivers and cities, and also indicating the fields of labor of the different denominations, which will be sent postpaid for 25 cts.

The pictures promise success and will be fine. They come in sets of twenty-four, with circular describing each picture; price, 20 cts., or in lots of ten, 15 cts. per set. The price of *Lux Christi* is 30 cts. in paper, 50 cts. in cloth, postpaid: in lots of ten or more, 25 cts. and 45 cts. Send your orders for book, map, pictures and programmes to your own headquarters.

IT is always pleasant to welcome home our missionaries when they return on furlough, and everybody was glad to see Dr. Eleanor Chesnut when she came to the Board rooms at 156 Fifth Avenue the other day. Dr. Chesnut wishes to express the thanks of the mission at Lien Chow to the unknown donors of several packages of very beautiful picture cards, which have arrived safely and will be of great use in the work.

VERY painful tidings came from Chefoo, China, in a letter dated July 8, written by Mr. Elterich: "An event has occurred here which has cast a gloom on the whole community and brought sorrow to nearly a score of missionary families, among them one of our own. Within forty-eight hours eleven bright boys in the China Inland Mission Boys' School here have died, and one of the saddest cases is that of the Fitch family at Wei Hsien, who lost their oldest boy, Worth." The little fellows died of ptomaine poisoning, due to eating spoiled chicken pie. Several boys who had been invited by Mrs. Corbett to spend the Sabbath with her escaped.

GUY W. HAMILTON, M.D., and Mrs. Hamilton have been transferred to the Eastern Persia Mission from Siam, as Mrs. Hamilton's health could not endure the climate of the latter country.

AN amusing incident is related by Mrs. Sharrocks in a recent letter from

Syen Chyun. "While Miss Chase was on her last trip she heard most direful cries of woe, and upon investigating found a determined mother giving a reluctant youngster of two years a bath. His first! so the cries were excusable. The mother had been studying a book telling mothers how to care properly for their little ones. The women all know the one little foreign child in Syen Chyun, who has a bath every day!" "Perhaps that is why she is so fair," they say. One of these days the mothers will adopt our custom.

Our Missionaries in Persia

AND THEIR POST OFFICE ADDRESSES.

WESTERN PERSIA.		Mrs. S. G. Wilson,	Tabriz.	Mary J. Smith, M.D.,	Teheran.
Emma T. Miller, M.D.,	Urumia.	Mrs. W. S. Vanneman,	"	Jessie C. Wilson, M.D.,	"
Mrs. F. G. Coan,	"	Mary E. Bradford, M.D.,	"	Cora C. Bartlett,	"
Mrs. B. W. Labaree,	"	Miss Mary Jewett,	"	Mrs. Samuel M. Jordan,	"
Mrs. S. C. Blackburn,	"	Miss G. Y. Holliday,	"	Mrs. James W. Hankes,	Hamadan.
Miss M. K. Van Duzee,	"	Miss L. B. Beaber,	"	Miss Annie Montgomery,	"
Miss Bertha McConaughy,	"			Miss C. G. Montgomery,	"
Miss Louise Wilbur,	"	**EASTERN PERSIA.**		Miss Sue S. Leinbach,	"
Miss N. J. Dean,	"	Mrs. Lewis F. Esselstyn,	Teheran.	Blanche Wilson, M.D.,	"

In this country:—Mrs. J. N. Wright (of Tabriz), White Lake, South Dakota; Mrs. J. L. Potter (of Teheran), Ledgewood, N. J.; Miss Annie G. Dale (of Teheran), Wallingford, Pa.; Mrs. J. G. Watson (of Hamadan), San José, Cal.

Reinforcements for Eastern Persia Mission: Rev. Francis Morley Stead, E. G. Laurence, M.D., John Arthur Funk, M.D.

Reinforcements for Western Persia Mission: Miss Lucille Drake (reappointed), Mrs. L. C. Van Hook, Rev. and Mrs. E. W. McDowell.

A Fete Day in Tabriz.

I have had a treat to-day that I want to share with you while it is fresh in my mind. This April 17 is the eighth of the Moslem month of mourning, and for ten days the Crown Prince has a Passion Play in a place especially prepared. A friend sent a man to say she would be glad to take us. I secured Mrs. Wilson, and we arranged for a Moslem costume. It was no easy matter to find a *charshob* long enough for me, but all the household were pleasantly excited and helped to fit me out. We went to our friend's house, and she read us a poem in the musical Persian which is so sweet to the ear. Then we had breakfast about eleven, and they arrayed us for the event. I have once worn a *charshob* in the street, but never before really tried to conceal my identity. They said I was so tall they feared the police would not let me pass as a woman, so it was with a good deal of joking and some anxiety on the part of my gentle little hostess that we started out. An old servant (an old man, such as is proper to go with the women of the household) preceded us, and, as he knew exactly where the lady's rug was spread, took us directly to it, and we were soon all seated upon it. There were nine of us, as the lady had taken six maid servants, and we all sat flat on the rug without cushions. The place for the play is the Custom House, which is a large caravansary, having a large open court in the center surrounded by offices on every side. These offices are mostly in the form of arches open towards the general court. At this time all these are especially decorated. Many were covered with red or gilt and brilliant with lamps, looking-glasses and candelabra with pendant prisms. These are owned for the time by some person, who invites his friends to them as one would to a box in a theatre. Only one is reserved, and a specially wrought curtain arranged in front of it, for the harem of the Crown Prince. Below a space is inclosed with a railing, and there the people bring their own rugs and spread them on the ground. The police usher the women to their places, poking them with long sticks if they do not happen to go right, and one happened to get in the wrong place to-day and was a little stubborn about it, and what a beating they did give her! Some one has said that in Christianity God is the God of men and women, but in Islam He is only the God of the men. As I sat there to-day among the wives of the highest officials of the city, all with their faces covered and peeking out

only with one eye, while their husbands were comfortably seated on chairs in those handsome arches, served with refreshments and free from intrusion, I thought again that the God of Islam is the God of the men and not of the women. The whole court is covered with an awning to protect from rain and sun, and in the center is a raised stage decorated only in white and black. When we came in a large number of *mullahs* had assembled upon it, and in turn for the space of a minute they mounted a high chair, sat down and made a short prayer for the Crown Prince. Gradually the brilliant uniforms became more and more numerous, and finally the appearance of the Crown Prince in his own private arch was the signal for beginning. First came the procession of the Crown Prince's servants. They rode very beautiful horses with their tails dyed a dark red. The gold and silver bands, with the cloths wrought in needlework, made them magnificent. They carried a beautiful standard decorated with precious stones and Persian shawls. Then came three bands of music, all in different uniforms, and they played well; then various processions—a group of men with small blocks of wood in each hand, which they struck together in time with the music, then sprang up and hit them behind their heads; a chain group, men dressed in black, with the back bare and beating themselves with chain whips. These were preliminary to the real play of the day, which consisted of two distinct parts. One was the marriage of King Solomon to the Queen of Sheba, in which the Moslems believe, and the other the death of Kasim, the son of Hassan and a great-grandson of Mahomet. King Solomon came in on a fine horse, preceded by courtiers dressed in scarlet with silver braid. At the same time the Queen of Sheba (a much fixed-up boy) had entered a finely decorated palanquin which stood near us. Then a decorated messenger is sent from the Queen of Sheba to Solomon, and in Persian they pour forth their love for each other, till finally the palanquin is taken up by four men and the Queen

BEGGARS AT A FESTIVAL.

starts to the country of the King. When he hears of her approach a carriage drives in and King Solomon seats himself in it to go to meet his bride. Just at this point the angel Gabriel, a man in flowing robes, veiled face and covered head, appears and announces to the King that it is written in the fates that on this day hundreds of years after all will be mourning for Kasim; how, then, can he celebrate his wedding on such a day? King Solomon is greatly moved and says if such is the case he will put off his nuptials, but, having thus shown his great love for Islam, Gabriel assures him he has divine permission to proceed.

Then came the death of Kasim, and as it proceeded all the audience were more or less in tears and many broke out in loud wailing. He is just about to marry his cousin, the daughter of Husain, when Shimar, their enemy, appears and dares them to fight. The youth wishes to go, but his uncle says no; he is only a boy, and he will not allow it. The boy gets his mother to intercede for him, but still the uncle will not yield. Then from a prayer case bound on his arm the mother takes a letter from the dead Hassan, the boy's father. In it he commands the boy to fight with this enemy to the death, and when he takes this to his uncle he reads it and says he can do nothing but obey the command of his brother, but first the wedding must take place. Then it is fine, how his mother wishes to call guests to the wedding, but finds them all in mourning because so many in Islam at that time are being killed. One she finds weeping over the dead body of her son, and her sad appeals to the mother started all the women to weeping. The sad wedding over, the mother arrays her son for battle, and he takes leave of her and his bride. Then the enemy appears, and Shimar disdains to fight with a boy. He says, "I have four sons, and one of them shall go forth." Then he mounts one on his own war-horse, who rushes at Kasim, and off they go hacking each other with their swords. Soon Kasim returns, and the other horse is brought up riderless. Shimar sends another son, and so on till all are dead. Then he and his followers rush upon Kasim, whose friends come to his rescue, and the arena is full of charging horses and glancing swords, till Shimar appears with the headless body of Kasim. Behind them rush his friends to take the body, which they drop when hard pressed, and his uncle Husain rescues it and bears it away. The men in the arches and the Crown Prince, as well as the women, have been bitterly weeping because it is merit for them to do so, but as soon as it is over they seem to have no thought of sorrow.

When I wish to get on my feet I find that sitting four hours on a rug spread on the damp ground makes rising difficult. We pull down our *rubands* (face coverings) and wonder how in the world we shall ever get out of that crowd without losing each other, where the entire three thousand Moslem women look as much alike as peas in a pod. The woman servant who had managed everything so nicely for us told us to hold to her, and we went along like children clinging to their mother's skirts. Near the entrance it was a jam, but every one moved quietly and steadily on, and as soon as we were out Karim discovered us. We thought we were safely off for home and no one the wiser for our having made ourselves Moslem women and attended the *Takia*. What was our surprise, on turning the first corner, to find our two horses (side saddles on, of course), which our men had thought they were doing us a great favor to bring down, and there they had stood for an hour advertising to the crowd that the *hakim khonum* was attending the *Takia*. They were right in front of the Post Office, and it was mail day, too. It was too incongruous to think of riding in Moslem costume, so we declined their kind attentions and hurried on to have no connection with them. More than once I noticed some one whom I knew very well give a glance at Karim and then with surprise a long, searching look at the two figures behind him. What a relief it was to get my face uncovered! I had never even to this extent put myself in the place of Moslem women, and I believe I will hereafter have more sympathy for them. It was the most interesting spectacle I have ever seen in Persia. *Mary E. Bradford.*

The Armenians of Persia.

The Armenians, of whom I have seen so much in the last five years, present almost our most difficult field of labor. If, as some believe and all must ardently hope, the church on earth is on the eve of great revival, much remains to be done here if the blessing is to extend to the Armenian Christian nation, which the Gregorian Church claims as under her banner. At present, observation and experience forbid the belief that she is ready for a place in the sacramental host marching to conquer the world for Christ. To her apply the sad and solemn words addressed to the church of Sardis, "Thou hast a name that thou livest and art dead."

In many respects the Armenian is twin brother to the Jew, and his present circumstances, political and ecclesiastical, resemble those of the Israelite before the advent of Christ. Intensely proud of his race and its history, assured of possessing the oracles and true institution of God, he trusts for salvation partly in his ancestry, partly in rites and ceremonies and in an intellectual belief quite detached from practice. He cherishes a fervent intolerance and hearty contempt for other races, especially the Moslem, with whom he desires as little intercourse as possible, save in a business way.

In approaching the Armenian with a pure gospel, we find many points of which we can take advantage. We do not meet the utter vileness of life or erroneous conceptions of Divinity and morality which confront us in heathen nations. We are not straitened, as with the Jew, by a rejection of the New Testament, or hampered, as with the Moslem, by the false Koran. The Armenian accepts the authority and inspiration of the sacred books as we do. The Gregorian Church has never forbidden the perusal of the Bible to the laity; the old and very correct version in the ancient language has long been accessible to readers, and has been understood and read by many. Her catholicos, or chief bishop, has publicly exhorted his people to read the Scriptures in the vernacular, and has even recommended the versions published and circulated by Protestants. Her priests are not celibate, except in the higher orders of bishops and monks, who have taken vows. Auricular confession is not carried to the extreme which gives it such terrible power in the Roman Church, nor, though often sorely tempted to do so, has the Gregorian Church ever accepted the Pope as vicar of God upon earth. All these points, and perhaps others not here mentioned, are in favor of her receiving a pure gospel. But there are many others which strongly militate against it. First come their race characteristics: intense national pride, unwillingness to believe their ancestors capable of error. Often when cornered in argument they will say, "Well, we admit our church and nation need reform; but it must come from within—from ourselves; we cannot accept what is brought to us from without by those not of our own blood." They forget the apostles were Jews, and Gregory the Illuminator, from whom their church is named, was not an Armenian but a Parthian by birth. One wonders at this race idolatry, which is after all an exaggerated egotism, another form of self-

A WOMAN OF CHALDEA.

worship and self-assertion, and which does not at all prevent bitter hatred and jealousy among themselves. They are a very quarrelsome race.

IGNORANCE OF THE SCRIPTURES.

Their ignorance of the Bible is great, even among the priests. One was asked the meaning of the baptismal rite and frankly replied that he did not know, any more than that it was a custom they had. Another was asked the difference between Jesus and Christ, and answered he thought they were brothers. The reading books used in their schools are called "mother tongue," and, the Virgin being known as "Mother Mary," I have heard an Armenian woman say she was the author of the book. Of course, these are extreme cases. The "truth which they hold in unrighteousness" is covered up and swamped by doctrines of men, survivals of old heathenism, relics of the Judaizing element, the leaven so early introduced into the church. The invocation of the Virgin and saints is practiced. Pictures, crosses, relics of all sorts are worshiped; great value is attached to old bones and sacred trees. In the village in which I am writing a golden hand containing bones, said to be those of an apostle, is kept and brought out in time of sickness or danger, and carried around the place in procession.

AMAZING SUPERSTITION.

In a region northeast of Tabriz the superstition is almost incredible, and the following incidents are only related because I know them personally to be true. In one village exists a large rose tree which is believed to possess supernatural powers. The woman now with me once plucked three or four of the blossoms, but the village women, hearing of it, were horrified and predicted some awful curse to fall on her. A cook from that region, who served us, used to tell us of a sacred spirit which lived in a cave near his village. The Armenians were in the habit of making a pilgrimage there once a year and sacrificing a sheep to it, and begging its intercession with God. He himself had seen it, he said, when a child, as only

WOMEN GOING TO THE WELL.

the pure in heart could behold it, but he never saw it after attaining manhood. Two or three years after, two of our young theological students, being in that village, determined to search out the mystery. They met and killed the spirit—an unusually large lizard; but the angry villagers were ready to murder them, and they were fortunate in escaping from the place unharmed.

The fasts are very rigid and they cover about five months of the year, with seven weeks for Lent, and Wednesday and Friday of each week, when on this account marriages cannot take place or feasts be given. This has the effect of throwing most of them on Sunday. The feast days are much more strictly kept in abstinence from work than the Lord's day, and their number is legion. Shrines are numerous and pilgrimages earn much merit. Money is constantly paid for the blessing of the priest on houses, clothes, graves and animals. Some priests add to their income by writing charms and prayers and selling them, even to Moslems. I cannot see that this efficacy supposed to reside in such ministrations is anything better than the old magic.

A WATER CARRIER.

AN ARMENIAN CHURCH SERVICE.

A sad impression is left on the thoughtful mind by an Armenian church service. As the worshipers enter, they kneel and prostrate themselves on the floor, changing attitudes in prayer in a way which brings to mind the Moslem devotions. The service is read in the ancient language of the fourth century, unintelligible to most if not all of those present, in which number the priest himself is sometimes included. His object being to get through as soon as possible, the words are mumbled and gabbled with extreme rapidity. I have repeatedly listened to the reading, straining my attention to guess the subject, and only by the occurrence of a proper name have been able to divine what it was all about. The task is rendered more difficult by the women at the back of the church, who are audibly discussing and arranging betrothals, comparing prices and indulging in neighborhood gossip, assisting in the service in the French sense alone—by their bodily presence. They are often sharply reproved by the priest, but pay little attention to his rebukes. If it be a festival day, the whole service is made as attractive and theatrical as possible with lights, incense, music and gorgeous costumes. The contribution box goes about often to catch the pennies of all the comers and goers. The priests are not allowed to preach; few of them have the training for it, and not many the capacity. If no bishop is present, which of course is rarely the case, there is no sermon or exhortation. Children, by virtue of their baptism, are church members and commune when seven years old. Kissing the Bible, bowing to the pictures, carrying a lighted taper, are all regarded as means of grace. They say till the crucifix is consecrated its material is common and to worship it would be idolatry, but, once blessed, it becomes in some mysterious way the residence of the crucified Lord and is adored as such. I have seen it laid on the ground while the worshipers took turns in bowing down and kissing it. The priest's hand also is reverently saluted and he is called "Lord, Lord" (literally) by intelligent and wealthy

men who, before his ordination, scorned him as their social inferior.

You smile, dear friends, at these fables, which we have outgrown, but so did not our ancestors who groaned under this same sacerdotal yoke, and trembled before these spectral terrors till they knew the truth and were made free? When the Armenians accept the pure gospel, they also will be made free. This is what we are trying to do—to tell the prisoners there is a way to freedom and urge their acceptance, to explain to them what the Bible really teaches. It is a slow work thus far, and it has been terribly impeded in the last few years by the nationalist movement. Race characteristics are strongly marked here, but each has its own peculiar value to the body of Christ. The vigor, energy and talent of the Armenian are needed to supplement the emotional, affectionate nature of the Nestorian. The free, fearless and independent Kurd is needed to brace up the more timid and intellectual Persian. The Turk and the Jew each have their place, and, when Persia is won for Christ, not one can say to the other, "I have no need of thee."

The eye of faith sees the statue in the block and in these hostile, warring races and faiths the bright possibilities of the future. Therefore, in looking back over seventeen years and a half in Persia, I can say deliberately of this work, "I would rather do this than anything else in the world." We have a right, you and I, to expect a blessing on the work here, and if this letter may seem to transfer something of a burden of anxiety and even depression to you at home, instead of giving brilliant reports of great advances made, let it awaken more faith, and courage, and prayer. The evangelization of the world is no child's play, but He who commands can give the necessary faith and patience—"the patience of our Lord Jesus Christ."

Grettie Y. Holliday.

How They Live in Persia.

THE HOUSES AND YARDS.

The houses and yards are like castles, surrounded by solid black walls from ten to fifteen feet high, with a heavy wooden gate before each house, from the center of which is suspended an iron hammer. For admittance, the stranger must knock with the hammer on the gate. As he enters within the gate, passing through the yard, he will see lofty trees with their bright green branches and all kinds of fruit trees, beds of flowers of many varieties and rose shrubs, where the *bul-bul* (nightingale) builds her nest. Oh, how often the bright days of the Persian's youth are opened with the sweet songs of that beautiful little bird!

No waterworks are to be found, but instead a little stream or brooklet is seen through which the water flows all the year round. Grapevines are found hanging over the sidewalks, and in the center of the yard is the garden. The building is usually of two stories, built of sun-dried brick, and on one part of the lot the outside of the building is frescoed. There are a few stone buildings but none of frame. Most of the houses have a balcony and a flat roof.

On entering the house we must say, "Peace be unto you," which will be responded to by, "Peace be to you." The shoes must be taken off, but hats are kept on (like the bonnets of ladies in Christian lands). Handshaking then follows. After much inquiry as to their health, that of the family, friends and acquaintances, the guest is bidden to sit down and make himself at home.

The floor is mother earth, over which is placed a straw mat and then carpeted with Persian rugs, and a cushion is near the wall against which to recline. A few pieces of chinaware will be seen on the shelves, also a large mirror and a *go-lab-dan*. There will also be a fireplace, where they will have a little fire on chilly days; in winter they have *koorsee*.

Now the *go-lab* will be passed around, and you may help yourself to this sweet perfume. This is followed by a *kalion*, or Turkish *nargelah*, which has in it the sweetest and best leaf tobacco, known in the world as She-raz tobacco, after which, if it is between meals, you will be served with *sherbet*, fruits of

all kinds, according to the season; it may be with dates, raisins, walnuts and *lablabe*, or with grapes, water and musk melon and apples. These are often served after supper before retiring.

When the time comes to retire the bedclothes, which are wrapped in a cloth and set against the wall for reclining, are turned over and the bed is made on the floor instead of on a bedstead. About a half-dozen people occupy the same apartment, except among the rich people. Their mattresses are of wool, cotton or feathers, and the pillows and quilts are filled with one of these three things, using linen sheets. In summer they sleep on the flat roof.

Let it be remembered that Mohammedan men have their own apartments and the ladies their own, called *andaron*, where no man, under any circumstances, is admitted, except the father and children, while in the Christian homes all live together. Oh, what a blessed thing it is to have the gospel, both for men and women!

The rooms are illuminated by lamps, which are imported, also the oil, though there are some who yet use the tallow candles, and by going to many old-fashioned houses we will find a little earthen vessel with a cotton wick and castor oil. This is laid on a high candlestick so as to give light to the whole room.

THE MEALS, COOKING AND BAKING.

The meals are served as in many other lands, three times a day—breakfast between 6 and 9 A.M., dinner at noontide till 2 P.M., after which the rich usually take a nap, and this is followed by a ride in the country if nothing else is at hand. Supper is served between 7 and 9 P.M.

The meals vary as the people vary in their worldly means. It is not like it is in America, all having plenty and of many varieties. Among the poor a meal may be only of bread and cheese, or buttermilk, soup, cabbage, beans, dolma, masta, beef, mutton, chicken, *booshala* (very seldom), pilo, haresa, boiled sheephead, etc.—*i. e.*, one thing, with bread, at a time—while the rich have them all. But they are not served in courses, all being set on the table at the same time.

BEARERS OF BURDENS ON THE ROAD.

The way cooking and baking is carried on is the same among the poor and the rich. The place for doing this work among the rich is separated. They have a mud-wall house containing one room, with a flat ceiling. In the center of that room a hole is dug in the ground, the sides of which are made of dried clay. The women, getting up early in the morning before the men, will go down into that *tanoor* to build the fire, which will be of dried grass, leaves and buffalo-chips. When the fire is started there are no pipes or chimneys through which the smoke can go out, so it scatters through the house until it finally finds its way out through the windows in the ceiling. The youngest married women have to look after all cleaning and cooking and preparing the dough with water and salt, which is leavened and raised. This will be brought near the *tanoor*, and, everything being in readiness to bake, the old women will then be called, who will sit by the oven. Then the bride takes the dough and makes it into flat, round cakes, about fifteen inches in diameter and half an inch thick, and then each cake is taken separately and placed on a small table and rolled over with a rolling-pin. Now the old woman takes it, turning it over from hand to hand for a minute, and it is then spread on a cushion and thrust against the interior side of the oven, the cushion being withdrawn, where it is baked in one minute, it being no thicker than wrapping paper.—*From the Persia of To-day, by Rev. T. T. Auraham.*

Hand-to-Hand Work in Siam.

We have been having a very interesting time here the last three weeks, and we believe God is blessing our efforts. In the first place, the men of the station gave most of their time for weeks in preparing and printing thousands of slips for distribution, on different topics. Then, June 2, the campaign began. The city was divided into five districts, and we went out two by two distributing the first tract on *The Kingdom of Heaven is at Hand.* Every stranger we met received one, and one was put into every family. For six days the distributing continued, and then, on Monday, June 9, we started on our seventh round with invitations to come to service at night. Chairs and benches had been carried into the chapel till we had seats, as we supposed, for all who would take our invitations seriously. But, oh, how they crowded in! They sat on the floor, on the benches and on the verandah. They stood up in corners and in the windows and doors until every available spot was occupied. (I counted thirty-five heads in one open door.) There were crowds outside trying to see and to hear, who finally gave up and went home. One man estimated the number at 1,200, but we have no way of telling just how many came. When everything was full, as we supposed, the Governor's father, with a following of twenty or more, was ushered right into the space reserved for the preacher. The next night the chapel was just well filled, although we had provided for an overflow meeting.

Two meetings were held each day, in the morning in the market chapel and in the evening in the home chapel. *The Kingdom of Heaven is at Hand* had made a deep impression on the people, although they did not understand it. Many asked if it referred to the new railroad that is now nearing completion. We felt each day that the Truth was taking hold of the hearts of the people, although there was no other sign than they continued to show considerable interest in the preaching.

On Thursday we felt a little blue, as there was just a usual audience with the usual interest, no more. We came upstairs after meeting and sat down to talk it over, wondering why there was no visible signs of the Spirit's working, when a commotion at the foot of the stairs drew us to the door, and there found eight young Chinese men who were too late for the meeting, but who had many questions to ask about our religion. For more than an hour they showed a much more than usual interest. We thanked God and took courage.

On Monday, June 15, we had a clos-

ing meeting that was well attended. We were all so tired out that we thought better to close while there was a good attendance than to wait till a later date. We believe that many are giving serious thought to the subject, and we have resolved to follow up these with quiet personal work. We often thought of the children of Israel going around the walls of Jericho when we started out with our tracts, realizing that the battle was not ours but God's.

We do not as yet see any come out boldly on the Lord's side, but we believe that God is blessing our efforts.

Jeanie H. McClure.

A Christian Endeavor Social in Japan.

It was in an orphan asylum that the Loving Deeds Circle C.E. at Ko-ai had good times one evening in June. *The Endeavor*, a periodical printed half in English and half in vernacular, tells all about it.

Their social that evening was to include outdoor sports as well as indoor games. The threatened rain held off, and at half-past five thirty or more of them were on hand in the yard of the foreign house.

The racecourse had already been laid out with wooden pegs and straw ropes, and the fun began. Only four or five could run at a time over the miniature track, and boys of about the same length and strength of limb were chosen to run together. Not satisfied with the ordinary two-legged races, they tied feet together and *hopped* around the track, or tied two legs of two boys together, and had a three-legged race.

Of course, there were potato races and spoon-and-ball races, and everybody shouted when the last race was won by the little fellow with only one foot, and a shoe tied on the other leg. To be sure he could only walk, not run, but he went so carefully *his* ball did not fall from the spoon, and we were all glad to give him the prize. The funniest race of all was the "blind man's race." A big boy with his eyes blindfolded carried a little fellow on his shoulders, whose business it was to guide his "horse" by a turn of the head. The little riders were often too full of fun and fear to attend to their driving, and more than one team came to grief by running into the fig-trees, or tripping over the ropes.

After dark, came more races in the house of which the most amusing was walking on the knees across the floor, picking up a *sembei* (cooky) with their mouths, eating it and then knee-walking back to place. Four or five of the older boys were a self-appointed jolly committee of the whole to see that no crumbs were left uneaten on the floor, and that no boy started back till his *sembei* was fairly swallowed. Such good-natured boys it was a delight to see. No quarreling, no pushing for best places, no fault finding with the judgments of the referee, no apparent envy of the fortunate possessors of more than one prize—not perfect boys, but hearty, happy, loving, thoughtful, brotherly boys these orphans are.

Women's Classes in Pyeng Yang.

This has been a very busy season for the members of Pyeng Yang Station. The men have been out in the country most of the time, and the single women part of the time, while the time spent here has been occupied by the woman's training class. We have had the largest and most interesting class ever held here. Two hundred and eighty-three women were in from the country churches, some of them coming fifty or sixty miles to attend. It was interesting to note that several of the women's fathers or husbands brought them or came with them to Pyeng Yang. Not the least of the good the women receive from these classes is the personal touch by which they are brought with us in our homes and our home life. After the afternoon classes each day they would wander in groups about our compounds and call to see the inside of

our houses, seemingly perfectly happy but eagerly interested in all they saw, and I've no doubt that each of them carried to her home an idea of how to make it cleaner, or more pleasant, or a happier home.

On April 6 Dr. Moffett baptized and received into the city church 140 members, fifty-eight men and eighty-two women. This is the largest growth of any single year, and is the result of many months' labor on the part of the whole station. Dr. Moffett reports the task of examining them and some thirty others whose baptism was postponed no light one, but that it was a great privilege to hear many of their testimonies. So far this year 165 catechumens have been received, showing no diminution in interest.

At one time, not long ago, there threatened trouble between the Christians and the officials. The magistrate levied an illegal tax, which the Christians determined not to pay. They petitioned the Governor and planned to carry the case to the Emperor, and, although their cause was a just one, to have pushed it would have arrayed them as Christians against the government. So, upon counsel from some of the more conservative members, they waived their rights rather than excite the hatred of the officials and bring possible injury to the Church, and thus the matter ended, much to the relief of the magistrate, who would doubtless have been ruined had the Christians resisted.

Dr. Wells has returned from Syen Chyun, where he was called by the illness of Dr. Sharrocks, and is now hard at work in the hospital here. At present there seems to be much sickness among the Koreans, and his daily clinics are quite large.

Mr. Hunt reports a trip of twenty-three days last month, on which he visited twenty-two groups, baptizing twenty-four persons and receiving forty-four catechumens. Mr. Baird, in connection with his school work, has been able to make several visits to country groups, going out on Friday or Saturday and spending Sabbath with them. He says new groups of believers are reported in various places and the work is growing in every place.

And so we are busy and happy, and thank God for the work and for His blessing upon it.

Mattie Henry.

A Korean Christian.

The regular school work has gone on during the month. Miss Shields spent eleven days there, and I have the pleasure of reporting that time as spent in the country—my first trip since I came to Korea, nearly thirteen years ago.

As we passed through Haiju, a few hours in the afternoon gave opportunity to meet the women there in a satisfactory way and to attend the regular Wednesday evening prayer-meeting. In this place one woman was being severely persecuted by her mother, who was a wealthy woman and would gladly have given this daughter, her husband and child (who had nothing), a good living if the daughter would give up Christianity. The mother said, "Let your husband believe—if he *won't* give it up—but don't you become a believer."

The husband professed Christianity last fall, and his wife soon became interested in the gospel and was unwilling to give it up. Her whole body was bruised where her mother had beaten her daily with an ironing stick. Our hearts were filled with prayer for her, that she might have strength to endure, and for her mother, that she might come to know "newness of life" in Christ. A Mrs. Ye is the leader among the women in this place; she is a strong Christian woman, whose courage and enthusiasm are known near and far.

Taitan was the largest village we were in, and here I would gladly have spent three consecutive weeks; the women need such a start in Bible study as could be given only in this way, and then, if left with an outline for study until a second visit could be made, I think they would be enabled to reach a higher plane of life and activity. Dr.

Whiting formerly paid three visits to this place.

At Sorai there were many familiar faces among the Christian women. Some of them had lived in Seoul; two had formerly been in our school; others had been up to the hospital for medical treatment, and still others had been up to the woman's training class. A girl walked up and greeted me whom I immediately recognized as the one whom I had seen in the doctor's sitting-room, never having had the use of her feet, and at that time bound up in a plaster cast. She seemed well and strong, and the mother was happy in her daughter's improved condition. I bring the following communication to the station from the women in this place: "When will you send a woman to teach us? There has been no one here for the past two years."

I need not mention the pleasure we had in meeting Miss Parsons, who came in with Miss Best and Mr. E. H. Miller on their overland trip from Pyeng Yang.

In closing I wish to express my gratitude to the station for the great privilege which this trip has been to me and to express the hope that they may see their way clear to arrange some time in which I may take at least a small part in country work among the women.

I wish also to record my gratitude to Miss Shields, who so kindly made it possible for me to go.

Susan A. Doty.

How the Medical Missionary Does Not Keep the Sabbath.

"Six days shalt thou labor and do all thy work" does not seem to be meant for the medical missionary, at least this one. And yet yesterday I had a genuine rest and enjoyed it—the first in seven Sabbaths. Chieng Mai Station is so short-handed that even the physician, with his large medical work, must help in the out-stations; so it comes about that this medical missionary is made stated supply of one country church for part of the year, and of two others for another part of the year. Come and spend a Sunday with him.

About 8 o'clock we mount our ponies, and, after a canter of about seven miles across the rice plain, we come to the village where the Christian chapel of Sandy Ridge is. Just before we reach the chapel we dismount to visit a sick Christian, the mother of three girls whose father died about a year ago. What will become of them when dread consumption takes away their mother is a question both to her and the physician. But God knows. After a few words of counsel and prayer we go on to the chapel, where already some of the Christians are gathered. Four of the five elders are present, and gather for a few moments' conference before Sabbath-school begins. One of them begs that the "nourishing father" will excuse him from being an elder, and probably does not believe the doctor when he tells him that he has not the power to excuse him. He takes the opportunity to invite the elders to come to his home in the city to dinner the following Wednesday, in order that afterwards there may be some time for discussing church matters. While we are talking some forty people have gathered and are sitting about on the reed mats which cover the bamboo floor of the thatch-roofed chapel. A dozen of them live in the village near the chapel, but the greater part have walked from two to four miles. The men and boys sit upon one side and the women and girls upon the other, while all seem as fond of back seats as many people at home.

After the opening exercises of Sabbath-school the native superintendent asks each foreign visitor to take a class. Any one who can interest and teach a class of children will have no great difficulty in teaching these people. But woe unto the one who expects to get answers to questions, especially from the women! Sabbath-school over, a few moments' intermission is allowed, and then the regular church services begin. We hope that some of you are able to sing, for

that is the weak point in this company of Christians; not half of them can read, and less than that number can sing; and to make it worse the doctor, when trying to raise the tune of "Old Hundred," is not certain but that it may turn out to be "Yankee Doodle." For that reason he usually depends on a young married woman named "Sufficient Gold," who has studied in the girls' school in Chieng Mai, and gets most of the hymns well. The simple service of songs, Scripture and prayer, followed by a very informal sermon by the medical missionary, seems to be enjoyed by all excepting some of the small boys, who get more enjoyment out of the mistakes in language made by the preacher.

Before the service begins a note is handed the doctor which he reads to the congregation. It is an invitation from one of the elders for all present to "eat the midday rice" with him at his home. At the close of the service we mount our ponies again, and are led, in company with most of the Christians present, across the rice field to the elder's home. It is a fine, large and clean house to which we come. Other Christians from the village come in, and the eatables having for the most part been prepared the day before, a short service is held, after which the tables are brought in and placed before us. You must remember that we are all seated upon mats spread upon the floor, and that the tables are about two feet across and one foot high. Our thoughts may wander to the nice lunch put up by Mrs. Denman, but it would hardly be polite to get it out, and we look with some curiosity to see if there is anything we can eat. Oh, yes, in one bowl are some hard-fried eggs, in another some vegetable curry, also one of beef, and in the silver bowl by the table's side is some nice white rice. But the people are all looking at us and no one is eating. They are waiting for us to begin. We take a ball of rice in our fingers and dip it in the curry, some of which adheres. As soon as we get it into our mouths most of us wish we hadn't, for it seems to set our mouths on fire. The natives do not seem to mind the peppery stuff, but we are content to eat the sweet rice and fried eggs, with a little of the beef. The meal ends with some salted tea leaves, which each one steeps for himself by holding in the mouth.

When the meal is finished another service is held at which several outsiders are present, and then we start out to visit the Christian homes in this village. A prayer service is held in each house, and in the last one a regular service, the medical missionary giving a short address—the fourth that day. About a mile across the fields there are two more Christian homes; thither one of the Christians leads us. In the first one we are surprised to hear the head of the house say that the reason he did not get to church was that the officials of his village forced him to clear the road in front of his house, which the government intends to make a good road to Chieng Mai. The doctor reminded him of Peter, who thought it right to obey God rather than men, and exhorted him to never again let fear of man interfere with his duty to God. Where there is but one house or two of Christians in a village, it is sometimes difficult for them, because of petty persecution on the part of their heathen neighbors. Our call at these two houses over, we ride on home, reaching there about six o'clock. The greeting which awaits the physician is a summons to see one of the missionaries, who has been taken ill during the day.

Every Sabbath might be thus employed to advantage. But the doctor never knows at what hour of that Sabbath day he may be badly needed in the hospital. Two weeks previous, while I was away, a man was brought in whose leg it was necessary to amputate, and had not Dr. McKean been here he must have suffered many long hours. For the past three months there has been work enough to keep us both busy; and, now that Dr. McKean is leaving in a few days, the best I can do is to pick and choose that which seems most important, and neglect the rest. What about those poor unshepherded sheep in the out-villages? Pray for them, that the great Shepherd may lead them. Getting home does not close the work of the day for the medical missionary. After supper the gong at the

hospital rings, and a company of forty or more assemble to look at the pictures of the life of Christ, purchased by the money given me by my Christian Endeavor societies in Philadelphia. These pictures are thrown upon the screen by a lantern, presented by the pastor of one of the suburban churches. And thus, dear friends, you preach the gospel to an ever-changing audience. May your prayers follow your preaching.

C. H. Denman.

Country Work Among Chinese Women.

I know you wonder what I am doing away from Paotingfu. Mrs. Killie wrote from Peking that she and Li Wen Cheng would come and take me out to this place to initiate me into country work, which will in all probability be my work in the future. I was very grateful, for although I have spent eight years in Peking, I have virtually known almost nothing of country work. Word had been sent to the women that we hoped to come and hold a class in this village, and all who wished to study were asked to meet on a certain day in the home of a church member who had invited us to hold the class in his home. So when one thinks of a family of seven —father, mother, daughter, grown-up son, son's wife and two children—with only five rooms at their disposal, counting the kitchen, giving such a hearty invitation to so many people, one realizes that the gospel surely must have taken hold of their hearts.

This is the fourth day and we have at least twenty women and large girls reading. Where do we put them? It was rather a puzzle at first, as Mrs. Killie, the Bible woman and I wished very much to have one room for our own, but as the number increased and women came who offered to sleep on the floor, we felt we must move out and take in as many as possible. The two rooms given to the class are about twelve feet square, and seven women can sleep on the brick bed which occupies half the floor space. A good many go home at night, as their homes are not very far away, but the majority must spend the night with us, because of their poor little feet and also because it is not respectable for young women to be going back and forward alone.

The family kitchen, ten by ten feet, is between our two rooms and the cooking for the women is all done there. We consulted our host about building a mat shed large enough to cover our three stretchers, and when we found a temporary affair could be put up without costing over $1.00, we decided to have it done. The good man found that he had plenty of straw mats, which he was willing to lend, so after all it will not be quite so expensive. In this mat house, on my stretcher, I sit writing to you. Oh, for the pen of an artist to describe it! The mats are stitched together with stitches over a foot long, on which hang our belongings—towels, coats, hats, "hold alls," etc. The first day we were almost baked alive, the shed was so hot, but since then the heat has given place to high winds, and the second night we were in great fear lest our palace should tumble down about our ears. It has not done so as yet, and so we endure the dust, which comes through the mats without any hindrance, and try to enjoy it.

In this little back court, where we are, our sole neighbors are eight small black pigs, but as they have only very recently been bought, and as they are just learning how to grunt and to squeak, they are really not objectionable. Do not for a moment wonder how civilized beings can live like this. There is compensation in the work that repays one for every discomfort, and I would far rather be out here, sitting on a kang, with those dirty women, than at the Student Volunteer Convention, so recently held in my home city, Toronto, the glowing reports of which fill all my letters from home just now.

You ask if I know Miss Newton. I do and love her dearly, and have done so for many years. Miss Li, who is with us on this trip, is one of her beautiful school girls, and it is really a delight to be with her. I enjoy attending the meetings she leads, not only for the choice language she uses, but far more because of the way the spirit of the liv-

ing God speaks through her. Oh, that China had more such girls!

The prospect is bright out here in this district; the soil has been watered with blood and blessings must come. It is astonishing to me to see so many Christians where Mr. Lowrie has been single-handed so long, and of course he had all the city work and this was just an out-station.

The people, especially the women, ask so lovingly after Miss McKillican and regret greatly that her Peking work hinders her from coming out to give them an exhortation or helpful word now and then.

You are praying for the work, we know, and we thank you. Sometimes I feel sure that one of our greatest regrets after we get Home will be that we did not pray more. God does so much when we definitely look to Him and let Him have His way.

Miss Li's work is mostly outside in the heathen villages round about. One hour in the morning and one in the afternoon, she explains Scripture to the women who are studying.

The Evident Difference.

The world is the field, and a very wide and needy field it is. As I look at the crowd of women and children coming into the chapel on Sunday, I think, "What a transformation Christianity can make in these women, in their faces, clothes and manners." One can easily tell the difference between the woman who comes from curiosity and the Christian woman who comes to worship. The Christian has a brighter, happier face, her coarse garment is clean, and she carries her Bible and hymn book. The men's prayer-meeting is held Wednesday evening and the women's Thursday afternoon.

We have been in Chiningchow a little more than two weeks and I have attended two prayer-meetings. By reading the lesson previously with our Chinese teacher I can read a few verses with the women, but I cannot talk with them yet. It is true the language is difficult and requires close application, but perseverance wins. Since beginning housekeeping I have not had so much time to study as I need, but we hope to get settled soon so that we can study with the teacher awhile both morning and evening. Training servants takes a deal of time and patience. That has been our lot since coming to the station. Fortunately our cook has had previous training and is quite satisfactory. Mrs. Johnson of Ichowfu has kindly lent him to us. It is the washerman I have the most trouble with, but he is learning, too.

Mr. Romig and I spent the winter in Shanghai and came up the canal in March, arriving at Chiningchow April 3. We are glad to be here and have been fixing up our home with as much zeal as any bride and groom in America.

At present I am the only foreign woman in the city, but we are looking for reinforcements soon; one family is on the way to us, and one of our number, a single man, will be married in the fall, so there will be three women and four men then at our station. There is much work to be done among the women here. They seem to be quite accessible, too. I shall be very glad to be able to teach them, but it takes a long time to be able to talk readily in Chinese.

Since I am not yet entered upon real mission work, but am only engaged in language study, I cannot say what translation of the gospels would be most useful to me.

Lucy Alexander Romig.

Persian Village Life.

Two-thirds of the population live in the villages and the rest in the cities. If you were to examine the villages you would find that all the houses are built in a sort of solid block, close together for the safety of the inhabitants, and are built mostly of mud, one story high, and the one room is used in which to cook, bake, dine, receive their company, and lodge. Parents, children and grand-

children live in the same place. The floor is nothing but the ground, upon which they have straw mats. A stranger comes in without any previous notice or knock on the door. As he enters the people are taken by surprise, but he is welcome. He will keep his hat on, but his shoes will be removed. No windows are to be found in the walls, but some holes in the ceiling.* Oftentimes one of these windows will seem to be closed, but if we examine closely we will see a man putting his head through to see who are the inmates of the house. Thus they ascertain if there are any strangers within the walls. As we sit down, not on chairs, but on the floor on our knees, or like tailors do in this country, and look around, we will see that there are no pictures on the walls and no books or papers in the house. But sometimes we may hear a voice, and, listening closely, will find that it comes somewhere from the wall. The voice comes from the neighbors who live on the other side, and they are giving the news to members of this family through the hole in the wall; this way the news is circulated. Another way of spreading the news is by means of gossip, which is practiced universally. —*Selected.*

* Luke 5 : 19.

The World's Work.

In all the world there are 558 foreign mission societies and 18,000 workers on the field. There are 1,500,000 communicants and 4,500,000 adherents. Twenty million dollars is spent annually for this work. These statistics are given in round numbers. So rapid are the changes in this work that the latest statistics need revision by the time they leave the press. Yet there are still about 1,000,000,000 heathen in the world to-day. You say the above is a small showing. Apparently it may be. But the work of foreign missions is not to be judged simply by the converts made. The leaven is at work. The influence of Christian life and teaching is a silent force, but it is doing wonders to overthrow hoary systems of error. The pervading influence of Christian schools; the circulation of Christian literature; the 350,000,000 copies of Scripture in reach of 500,000,000 heathen; the persuasive power of the ministry of healing, by means of which the heart is opened for the gospel by giving relief to the suffering body; and, above all, the almighty, pervasive power of the Holy Ghost, working in and through all these means, constitute a force the potency of which is simply incalculable. True, we must contend against ancient, gigantic forms of error. The giants of the East are arraying themselves against our Christ. It is a contest for the spiritual championship of the world. Buddha, Confucius, Mahomet, Western infidelity and false forms of our faith are in the field. Brother, what are you doing to help on the world's redemption? Do you not want some part in this great work? If you cannot be with the vanguard of God's advancing hosts, nor even on the firing line at home, you can work in the commissary department. If you cannot go, you must send. Jesus expects every one to do his duty.—*Review of Missions.*

Go Ye.

There's a call from the far-off heathen land,
O what can we give for the great demand?

We have not wealth, like the rich man's store;
We will give ourselves; we have nothing more.

We will give our *feet;* they shall go and go
Till the heathen's story the world shall know.

We will give our *hands,* till their work shall turn
To the gold we have not, but *can earn.*

We will give our *eyes* the story to read
Of the heathen's sorrow, the heathen's need.

We will give our *tongues* the story to tell,
Till Christian hearts shall with pity swell.

We have little to give; but by and by
We may have a call from the voice on high—

"To bear my gospel o'er land and sea,
Into all the world *go ye, go ye.*"

Though of silver and gold we have none at all,
We will give ourselves, for we hear that call.

—*Gospel in All Lands.*

PERSIA.

MRS. LABAREE wrote from URUMIA, May 30:

Yesterday Mr. Shedd, with little Susie and Daisy, started on the long, hard journey to America. It was very pitiful to see him start off with those little motherless girls. He took a native man with him as far as Bremen, but just imagine what such a journey would be without a mother. During the winter the Blackburns, who lived in a double house with the Shedds, combined households. I think Mrs. Blackburn was wonderfully brave in caring for so large a household for five months. At the end of April she and her husband and two boys went to Tabriz for a two months' visit. Mrs. Blackburn has had no change in the five and a half years she has been here, and as she was growing very tired and nervous we were only too glad to have her go. The last two weeks the Shedds have spent with us, and I have been very busy getting all the garments ready for the long journey and helping Mr. Shedd with his planning and packing.

Mr. Labaree and Mr. Sterrett have been away for two months on a tour in the mountains of Kurdistan, where so large a part of our field lies. I have not the least idea where they are now. News reaches us of severe fighting between Kurds and Christians up in the mountains, and we wonder if they will be able to visit all the districts where they had hoped to go. Mr. Labaree may not be back until July and he may be home again at almost any time. I heard from him this week—a letter written in April and telling me of the terrible roads and bad storms, when they floundered up to their knees in mud, and the led horses kept falling down, which necessitated the arduous task of fastening on the loads again.

I do not know whether any one wrote you that at the end of January all our Persia missions united in a day of fasting and prayer for religious liberty and for the opening of the doors for work. The liberty has not yet come, but it is wonderful how God is opening the doors and how many chances we have now that we never had before.

The language I learned when I first came was Syriac, which we use among the Nestorians: now I am working away at Turkish, and though I do not find very much time for study, I am bound to learn it, so I chatter away to the ladies during our calls, and they find diversion in my efforts and mistakes. Miss Van Duzee and Mrs. Coan made a call the other day on two wives of noblemen, who had been most eager to hear and learn all they could. Miss Van Duzee took her little globe and they were deeply interested. They said they had been so terrified over the recent eclipse of the moon, but after the explanation it did not seem such a dreadful thing after all. They were astonished and interested to be told that the great Being who made all these things takes a loving interest in the humblest creature. They want more of these lessons. And oh, do please pray as you never did before that the good seed which is being sown in weakness may spring up and bear much fruit, and that God may give great tact and wisdom, and hearts full of yearning love, to those of us who have this wonderful privilege of sowing the seed!

DR. EMMA T. MILLER wrote from URUMIA, May 21:

These last months we have been very much at a loss because the government let its postal service get out of stamps. None are to be had except those of large denominations, so I must make up a package of letters and send them to New York to be mailed. No one knows when the new issue will be out. The head of the postal service is said to have gone to Europe with His Majesty, the Shah.

Our hospital year is drawing to a close, and the students will go home for their summer vacation. We were made very anxious about

two weeks ago by a telegram from Tabriz regarding Mr. Wilson, who was down with an attack of appendicitis. Dr. Cochran was urged to come on immediately to perform the necessary operation. A telegram from him a few days later announced the successful performance of the operation and that Mr. Wilson was doing well. We have had no later news, but as it was arranged that "no news should be good news," we hope for the best.

Mr. and Mrs. Blackburn are in Tabriz for a needed rest and change, also for the purpose of acquiring Turkish, and Miss Wilbur is also there for this latter purpose.

I began to speak of the hospital. The number of patients has been about as usual, from three hundred to three hundred and fifty in-patients, while dispensary days a much larger number are prescribed for. They come from all parts of the plain, and from distant parts of Kurdistan and Turkey. There is now in the hospital a Kurdish chief, on whom Dr. Cochran operated for cataract just a day or two before he went to Tabriz. The eye is doing very well, and the man will be able to realize his ambition "to get on a horse and fire off a gun."

A very pleasant occurrence was the returning of our New Year's calls by some of the Persian ladies of high rank. They came in two or three different companies, and seemed very affable and pleasant. One of the last to call was a rather elderly lady, who is the mother of one of the generals in the army, and whose husband was at one time governor. She is very deaf and is a chronic invalid, her trouble being due largely to tea and tobacco, but she seemed to enjoy herself that day. Just as she arose to go she sneezed, and her attendants and friends stopped her, saying, *sabe galde* (a hindrance came), and down she sat to wait until that hindrance or danger should be past. When one is starting out to do a thing and some one sneezes once, the purpose must be abandoned for the time. If the person had sneezed twice, it would have been a propitious sign. This lady sat a few minutes and then got up and took her departure. A poor mother brought her daughter to me, and after receiving instructions as to medicine, etc., some one happened to sneeze once, and she got up, leaving her medicines, and went off crying. I was willing that she should not take the medicines, for her daughter was hopelessly sick, and if she had died while taking the medicine it would have been that that killed her, and not her disease.

The lot of the child wives here among the Moslems is a most pitiable one. Many are brought to me, little girls not more than ten or twelve years of age, for various conditions incident to their lot, and their story is too horrible and pitiful to tell.

I opened an immense liver abscess to-day for a man, and his wife, as well as he himself, expressed very great gratitude, and this is the strongest form of words they had for the expression of their gratitude, "May God not show you hell-fire." Are you shocked? so was I; but again and again did I hear the phrase, which seemed to be the best thing they could say.

INDIA.

Miss Belle Graham wrote from Kodoli, May 31:

When your letter came my father and I were up at the hills, a most beautifully green place, high up in one of the Western Ghats. The outdoor life, the freedom from care, and the meeting of so many white people, so many Americans, were all very enjoyable. Our own mission has thirty-nine missionaries, of whom about twenty-five were at this place. One morning all the missionaries on the hill were invited to a basket breakfast out in the woods. There were present ninety-three missionaries from seventeen different missions, representing many nationalities and many more denominations. The oldest and largest represented was the American Marathi Mission, begun about 1813; it is the Congregationalist mission. Our own came next—it was established in 1870 (*i. e.*, taken up by our Board). A representative from each spoke three minutes on the work and growth of the mission. It reminded one very much of a missionary rally at home. Great emphasis was laid on village work. India is a land of villages, and through these country folk the gospel must be preached. In all India—a country of 300,000,000—there is not a town or city that has a population of 1,000,000. There are a great many missionaries here from Scotland, Australia, England, Germany and Ireland.

You will be sorry to know that my dear old sanctimonious pundit is not here any more. He was transferred by the government to another town. He said he was sorry to go, and I am sure I was sorry to see him leave; for all he was just full of simple notions, I liked the old man and he taught me a good deal of Marathi. Since then I have had as a pundit the man who filled the vacancy here in the government school, a younger man and a good teacher. As I have remarked before,

these pundits have not much method when they teach us—they are like deep wells: there is plenty in them if one simply knows how to get it out. This pundit rather likes to talk on Hinduism and Christianity. He says we missionaries mean well enough and we are good, well-educated people; but then, anything we can do among all the masses of India will not amount to much. Besides, he thinks that it is our nature to try and help people, while the Hindu is not built on that plan. He is quite a learned man; he likes to tell me the legends and stories with which his mind is filled. One day we were talking about the great big men who used to live on earth long ages ago. "Yes," he said, "that's just what our Scriptures say—that men will grow smaller, and look what we are now. And our Scriptures say, moreover, that there is a time coming when a full-grown man will need a ladder to climb a Ha'ra-ba'ra tree—a little field plant six inches high." He has no scruples about giving my lesson in our drawing-room. I think he would like to go through the whole house to see how we live. We have a large wedgewood calendar on the wall, one the king of Kolhapur State sent us for Christmas. It has a picture of an English dance, where the young woman has a good bit of drapery on her skirt and a long train. One day I was much amused by his going up, pointing to the dress and asking, "What is all this long cloth tied around here and hanging down behind?" A few months ago my pundit and I read in Marathi, without translating, *Pilgrim's Progress*. He was much interested in it, and often at the close of the hour he would tell me how he thought the story would end. When we finished it he said, "There is one great difference between your tales and ours. Yours always end happily, whereas ours end naturally."

In my last letter I wrote you that 600 orphans were to be in my father's and my care. They were taken in famine times by Miss A. A. Brown, whose name you have often seen in Woman's Work. She came to India years ago, and in March she went home for a year of rest and change. There are both boys and girls in the Brownie Orphanage; they range in age from sixteen years to only a few months. The work among them is most interesting. I wish that you might come and see the children in their homes and schools. They are a happy lot, and we can see changes in all of them from time to time. They are fond of listening to Bible stories and of looking at pictures. They commit verses and hymns very easily. Often in the evening we hear them singing. You would recognize a great many of the hymns by the tunes. I wish you could hear them sing "At the Cross," "Come to Jesus," "God Save the King," and a hundred more.

Since last October our people have been living out in the fields in huts, on account of the plague. Now that it is gone entirely from Kodoli, they all seem so delighted to return to their houses in town. The children often had long walks to come to school, but they attended regularly. While we have been away they have been having vacation. Every day now they come and ask when school is to begin.

Naturally the dearest work to me is among these Brownies, and I want you to pray for them, that they may learn to love Jesus, and that they may grow up to be men and women after God's own heart. Standing on a hill-fort twelve miles from our bungalow, one can see, easily, 200 villages, in many of which there is not one Christian! Our children come largely from these villages. Will you not pray that in the years to come many a Brownie may be a bright and shining light in this now dark region?

Mrs. K. C. Chatterjee wrote from Hoshyarpore, June 11:

You have read our Annual Report for the last year. Since that has been issued I am glad to say our work has gone on as quietly as before. You know the school work is routine work; we have to go through the same duties every day. There is seldom any occurrence of an exciting or extraordinary nature for outsiders.

We have just at present sixty-nine girls. One of the famine girls died from failure of the heart. Starvation and exposure have made them all very delicate.

During the last six months our great concern has been the plague. It was raging and destroying its thousands in our district, but has now visited the city and is carrying away its victims all around us. We thank God it has thus far not entered the school. We are taking all sorts of needful precautions to keep it out. We have inoculated all the children and ourselves and stopped all outside intercourse. The rest is in the hands of God, who careth for us.

Yes, as you say, it is a great delight to us to have Dora back with us, and it is so helpful to have her to share the responsibility of the school with us. She has entirely relieved me

of the care of the sick, besides doing her duties in the city dispensary. Her work is prospering. She has about one hundred outdoor patients every morning, besides a few inpatients. It is a blessed art, the art of healing, and takes the hearts of people by storm and their love, too. I often wish I knew this art and could win souls by means of it to the Saviour. One poor Brahman girl, who was in the hospital and restored to health, declared openly that she would become a Christian. But as she knew very little of Christianity, we asked her to come and learn a little more about it. This she did regularly for some time, but her friends found out her intentions and have removed her to Amritsar, which is more than seventy miles from here, so she is now beyond our reach, but we hope that the seed sown will bring fruit some day.

My daughter Lena's schools in the city have suffered a good deal from the plague. There have been very many fatal cases in the street where her schools are, so the scare has frightened away the children and many of the parents have left the city. We hope, however, when the plague scare is over they will come back and the schools will be as full as before.

SIAM.

Mr. Eakin wrote from Bangkok, May 31, 1902:

Our department for first-class boarders, which was an experiment last year, is now an assured success. At first we did not feel sure that it would be a permanent part of the school, and did not care to make it prominent before the public. But this year we are making known its advantages, and people of wealth and liberality who want a good education for their sons are beginning to find out that they can have it here about as well as by sending to Hong Kong or Singapore, where it would cost them a great deal more. The patronage of this class of people adds considerably to the income of the school and enables us to keep it self-supporting and yet receive a number of poor boys who cannot afford to pay their own way. For example, our receipts during the past year have been 6,921 *ticals*, as compared with 4,825 *ticals* the year before. Next year we expect to receive about 10,000 *ticals*.

Last January we had a series of revival meetings in the school, in which the presence and power of the Holy Spirit were manifest, and twenty-six of our boys publicly confessed their faith in Christ and acceptance of Him as their Saviour. Our religious work during the first part of this year will be mainly directed to developing these young Christians in their knowledge and true piety, thus preparing them for church membership. With you, when one accepts Christ he is usually expected to unite with the church at once; but these boys, who come from heathen homes and are to be constantly urged by their heathen friends to give up their new faith, it is not wise to receive into the church until they have been well taught and tested. Thus far I have not known of one who has gone back or shown a disposition to regret the path he has chosen, though one at least has been driven from home and forbidden by his mother to live there any longer because he is a Christian. We are grateful to Almighty God for this token of His power working in our midst, and we ask you to pray with us for these new converts, that they may be enabled to stand firm in the midst of temptation.

The new buildings are progressing slowly. If we had money enough we could soon have them finished. We shall probably have to raise what is lacking here in Bangkok, and I wish to consult with Dr. Dunlap first. He has been detained by serious illness at Canton, China, and has not yet reached here. But we have word from him that he is much better, and we expect him soon.

We had a wedding here at our house a few evenings ago. The bride had been educated at Wang Lang, and had been a teacher for a time in one of the government schools for girls. The young man graduated from our school in the class of 1900. While in school he belonged to the inquiry class and professed to have accepted our religion, but his mother is a widow and a strong Buddhist, and she would not give her consent to his baptism. After he left school she gave him no rest from her entreaties that he would enter the temple and become a priest, and so make merit for her. According to the Buddhistic teachings, this was her only hope of heaven in the next life. Finally he yielded to her wishes and entered the temple for three months. The young lady whom he afterward chose for his bride is not a professing Christian, though her family connections are. But they both wished to have a Christian wedding. I married them in the presence of many heathen friends and talked to them plainly about the duty of being faithful to the Lord, in whose name they had taken these vows. I especially warned them against the folly of trying to live according to both religions, saying that if a person who wished to cross the river should

try to go in two boats at the same time he would soon find himself overboard. We invited them to come and visit us and to let us know if they were in any trouble at any time. I hope that by this means we may retain a hold on them and in time win them to Christ.

Three new students have come in this morning. It is two weeks after the opening of school, but we cannot be as strict on such points as they are in the United States, and we are glad to welcome them and hope to teach them to come in time next term.

CHINA.

Mrs. J. E. Shoemaker wrote from Pin-teng, China, April 21:

If you could call to-night you would find us, the Bible woman and I, in our house-boat at this little village about one hundred and eighty *li* (sixty miles) from Ningpo. We are spending ten days here while Mr. Shoemaker is attending Synod at Hangchow. This is the village where the first one to believe was the keeper of one of the temples. He is a very earnest old man (a devout Buddhist before he became a Christian), and through his influence eleven have joined the church and there are ten inquirers, besides quite a number who are interested. Mr. Do still lives in the temple and services are held there every Sabbath, he himself acting as leader. He receives no salary from the mission, supporting himself by teaching and farming. Two of the four trustees of the temple are members of the church, and it is hoped that the other two will soon be brought to Christ. A great many of the idols have been taken down, and the others are hidden behind scrolls with the Ten Commandments written on them or Scripture calendars. We have been spending our time in calling on the Christians and any others that will listen, giving our forenoons to this work and the afternoons to teaching a few of the women and telling them the very simple truths of Christ's life. They are so ignorant and know so little about the Bible. In these country villages very few of the men can read and none of the women. We hope to get them started in these few days, hoping that they will plan to go to the women's class in Ningpo. It is difficult for them to leave home, as their family cares are many, and they are poor and cannot hire any one to do the work while they are gone. I often look at these poor, ignorant Christians and thank the Lord that the plan of salvation is so simple and that it is not through much learning that we enter heaven. They are sincere and earnest.

AFRICA

Mrs. W. C. Johnston wrote from Efulen, Kamerun, West Africa, May 13:

The work is very encouraging. In my work among the women I could fill every day with meetings for them in the different towns. I have two meetings a week in the towns to teach the women Bible questions. We have decided not to ask any more women to Sabbath-school until we have more help. I have from 100 to 125 women in my class every Sabbath, which is more than I can do justice to. With a little effort I think I could get fifty more, for every time I call on the women in their towns a lot more come out on Sunday. We have about eighty boys in school. I teach writing, dress their ulcers, look after the things they need for school and help with a few other things in connection with them. Three weeks ago I chose seven of the brighter boys, taught one to run a sewing machine, and we made the boys sixty-six pairs of trousers, which they will work for and pay the station in cutting weeds, planting corn and whatever work can be found for them to do. A pair of trousers is worth thirty hours' work, at the rate of a cent an hour. I have also a small arithmetic class on Monday evenings. We have three girls in our home whom we hope to keep for three years, teaching them in school and to do housework and sew. They make their own dresses, and in the absence of a white woman it is a pleasure to have them around, for they soon grow to understand us better than the women of the towns. As we have had no physician for over a year, the medical work all fell on my husband until I came out, and now we both attend to it. It is very hard to have people come to us who are suffering so much, and we do not know what to do for them. Our hospital always has from one to five or six cases in it of all kinds of diseases that we know how to treat, from pneumonia to worm cases. Every morning there is a round of dressing ulcers. Such work is a nervous strain on those who do not know much about sickness, and it is a great time killer.

We are all well at this station. I have quite a family to keep house for. Besides my husband and two children, we have the loan of Rev. Mr. Fraser from Elat for three or four months, and a naturalist, Rev. Mr. Bates, makes his home here, in return for which he will help look after the station when my husband has to be away. We have a great deal to be thankful for in being so well and spared to each other and the work.

HOME DEPARTMENT

Home Study of Missions.

LESSON XI.—LUTHER AND THE REFORMATION.

Martin Luther (1483--1546).

The lessons in due course have brought the students to one of the most interesting periods in Christendom, the revolt against the despotism of Rome, and the return to the simplicity of the early church, known as the Reformation. Many corruptions had crept into the church, and spiritually it was atrophied and tending to death. The story of the Reformation is the story of a great spiritual revival, and is at once so dramatic and so profoundly grave and far-reaching in its results that no study of modern missions is complete without it.

I. When did the monk, Martin Luther of Germany, challenge the whole power of the Papacy by nailing his theses to the door of the church in Wittenberg?

II. How did it happen (page 161, *Via Christi*) that the Protestantism of Luther and the other reformers was not at once stirred to missionary activity?

III. What was the attitude of Erasmus?

IV. What of Ursinus, Bishop of Ratisbon?

[Note that "in the great sweep of the Reformation it was generally supposed that the Scriptures had been fulfilled, that the heathen in general had had their opportunity and rejected it, and that Christ would soon come."]

V. How long a time elapsed after the Reformation before the idea of foreign missions was fully engrafted on the Protestant Church? (*Via Christi*, page 166.)

VI. Must we not be careful to do justice to the zeal and self-denial of the Jesuit missionaries, who at great personal cost carried the banner of Christ to countries then remote?

In the seventeenth century there were missions throughout the western portion of South America, under the leadership of the various Roman Catholic orders, and through the northern states. Whatever may be thought of the attention given to ringing of bells and swinging of censers, there is no question that the work of hundreds of heroic, self-sacrificing missionaries, who taught the wickedness of cannibalism, of polygamy, of drunkenness, of idleness, with instruction of the men in the tillage of the land and of the women in spinning and weaving, was a great uplift to a heathen people. Hospitals were always placed beside convents and schools, and in some centers arts were taught, as well as the ordinary studies of reading, writing and the church forms.

VII. What great hymn did Luther write? It may be well for us to ask ourselves, as we study this period, whether even now the Protestant Church is not in need of cleansing, of closer union with the Lord, and of larger faith?

THE GOLD FOR THINGS OF GOLD.

I Chronicles 39 : 5.

"The gold for things of gold, in God's great temple,
Have I prepared."
Thus David, dying ere the house was builded,
Its blessings shared.
The brass and wood, the marble and the silver,
Were needful, too,
And these he brought, but for the golden vessels
These would not do.
For precious things from gifts exceeding precious
Must still be wrought,
And gold refined, in love's unstinted measure,
Must now be brought.

When, on a day of praise, some newer token
Of love is sought,
Bethink you of the souls beside whose ransom
The world is naught.
If these are to be reached, and moved, and molded,
For Christ to shine,
Love's gold must first be offered at the prompting
Of Love divine.

What have you given? Wood, and brass, and iron—
The lesser things?
So well. But now love's willing self-denial
New tribute brings.

"The gold for things of gold." Our gifts the choicest,
At any cost,
Be given to win for Christ the priceless treasure
That may be lost.
"For brass I will bring gold," so runs the promise
Isaiah tells,
When in the midst of the recovered kingdom
The Saviour dwells.
And shall not we, like Him, the mighty Giver,
Change good to best,
And, in love's grateful, absolute surrender,
Be doubly blest?

Change even silver then, and brass and iron,
To love's pure gold,
And bring the utmost tribute of thanksgiving
For Love untold.

Julia H. Johnston.

PEORIA, Illinois.

LUX CHRISTI.

Mrs. Caroline Atwater Mason needs no introduction to thousands of cultivated readers, her previous work having commended itself to all who like elevated and beautiful fiction—fiction that has a broad and ennobling purpose, while conforming to every canon of art. In her present volume Mrs. Mason strikes a different key and asks the women, not of our Church only, but of all evangelical communions, to sit quietly down with her as guide and teacher and enter upon a year's study of India. She has brought to her task a rich scholarship and intense enthusiasm, a finished and magnetic style and a deep love for Christ. Add to this an earnest conviction of the need of and expectation of the success of foreign missions, and you see how complete is her equipment for the enterprise so happily accomplished in *Lux Christi.*

The first chapter sketches for us the dim centuries that lie almost lost in the haze of the remote past and contrasts the development of the Hebrews and that of the Indo-Aryans' systems of philosophy, Pantheism, kali worship. Buddhism, its doctrine and spread and its defects, are among the subjects treated here, and the chapter closes with themes for discussion, a list of reference books and another list of pivotal dates.

In the second chapter India's Invaders, Persian, Greek, Mohammedan, Tartar, etc., are taken up, and the several subdivisions, which are numerous, treat of such topics as, under European Invaders, "The French in India," "The British in India," "Origin of the East India Company," etc. An important section is devoted to "The British Empire in India." This chapter and all succeeding chapters end, as does the first, with illustrative quotations and helpful lists.

Chapter III takes us into the life of the oft-conquered people, dwells on their racial characteristics, their handicaps of poverty and famine, the status of their women, family life, Mohammedan interiors, child marriages, child widows, and the various phases of the Hindu nature as exemplified in their religion.

The fourth chapter is entitled "The Invasion of Love," and rapidly and in masterly fashion outlines the progress of missions from their inception to days within the memory of many now living. This period is starred with great names that shall shine in the firmament till "the leaves of the judgment book unfold."

In the fifth chapter, which is simply more fascinating than any romance in literature, we have a "Century of Work for Women," and in the sixth and last Mrs. Mason presents in striking antithesis the "Forces of Darkness and the Forces of Light."

In the appendix we find a list of twenty books, none of them very costly; of twenty leading missionary periodicals, a glossary explaining words often met with when we read about India and a comprehensive index.

For *Lux Christi* it is confidently anticipated that there will be a welcome as cordial and a sale as large as have been accorded to its predecessor, *Via Christi.* The way and the light! Shall we not eagerly note how the one has been made smooth and the other brightened from dawn to day while "God is marching on!"

NOTICE.

The annual meeting of the Woman's Synodical Society will be held at Emporia, Kansas, October 27–29. The first session will be held Monday evening. It is expected that a representative of the Southwest Board will be present, and possibly a missionary. "Missionary Hall," in the Anderson Memorial Library Building, will be formally opened. The delegates are invited to bring missionary books and curios. Please send names of delegates and visitors to Mrs. J. McM. Taylor, 826 Rural St., Emporia, Kansas.

Mrs. E. H. Hoag, *President.*
Mrs. J. D. Hewitt, *Secretary.*

OUR BOOK SHELF.

World wide Evangelization the Urgent Business of the Church.

The fourth great convention under the auspices of the Student Volunteer Movement was held in Toronto February 26–March 2, of the present year. It was an impressive demonstration both in numbers and quality, in the speakers on the platform and the hearers in the audiences. The general drift of the conference, what it did, what it meant, what it prophecied and all that it stood for, may be known by all who read the sumptuous volume just published by "The Student Volunteer Movement," New York. Here are gathered the wonderful addresses delivered from day to day by missionaries from the field and missionary workers at home. The volume is of permanent interest.

Some time ago we mentioned the *Tragedy at Paotingfu*, by Isaac C. Kebler. In this touching sheaf of intertwined memoirs the story of that lurid summer of martyr-courage and martyr-devotion, the never-to-be-forgotten summer of 1900, is retold, and biographical sketches of those who then laid down their lives for Christ and for China are very fully given. The book is finely illustrated and comes from the press of the F. H. Revell Company.

SINCE LAST MONTH.

ARRIVALS :

July 11.—At San Francisco, from Guetemala, Rev. and Mrs. W. F. Gates. Address, Pacific Grove, Cal.
August 8.—At San Francisco, from Laos, Rev. and Mrs. C. R. Callender.
August 9.—At San Francisco, from Hainan, China, Rev. Wm. J. Leverett. Address, 151 Chapin St., Binghamton, N. Y
August 25.—At New York, from Laos, Rev. and Mrs. W. C. Dodd and four children. Address, care of D. E. Eakin, Arbuthnot, Stephenson County, Pa.
August 30.—At New York, from Siam, Dr. and Mrs. H. W. Boyd.
August 30.—At New York, from Laos, Rev. and Mrs. E. G. Collins. Address, Bowling Green, Ky.
September 6.—At New York, from China, Dr. Eleanor Chesnut.

DEPARTURES:

June 25.—To India, from New York, Dr. and Mrs. Symington.
September 9 —To Canton, China, on S. S. *Sosa Maru*, from Seattle, Rev. J. J. Bogg and child, Rev. Edwin M. Scheerer.
September 11.—To Canton, per S. S. *Hong Kong Maru*, from San Francisco, Rev. and Mrs. Andrew H. Woods.
September 17.—To India, per S. S. *Teutonic*, from New York, and from Trieste, October 3, Rev. Frank B. McCusky, Rev. L. B. Tedford, Rev. J. N. Hyde, Rev. E. W. Simpson, Mr. Preston H Edwards, Miss Emily T. Minor, Mrs. A. M. Stebbins, Miss Sarah M. Wherry, Miss Daisy C. Patterson, Miss Bertha Johnson, Miss Mary Noble, M.D.
September 19.—To East Japan, from San Francisco, per S. S. *China*, Miss Emma Alexander
September 23.—To East Japan, per S. S. *Kaga Maru*, from Seattle, Rev. and Mrs. C. B. Haworth and four children (returning).

RESIGNATIONS:

Dr. Bertha T. Caldwell, India.
Rev. and Mrs. George Johnson, Mexico.
Rev. and Mrs. J. M. Alexander, India.
Miss A. L. Barber, Syria.
Mr. and Mrs. S. F. Johnson, Africa.

DEATH:

August 30.—Rev. Wm. Bird, Syria.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. In approaching Armenians with the gospel, what advantages have we ?
2. What disadvantages make the task difficult ?
3. What part have women in an Armenian church service ?
4. Should one attend a fête in Tabriz, how would she dress ?
5. By whom would she be escorted ?
6. What distinctive characteristics have Persian houses ?
7. In contrast with the treatment of women in Christian and Mohammedan lands, what conclusion does Dr. Mary E. Bradford draw ?
8. Is there a peculiar tendency to heathenism to be observed in our own land and day ?
9. How do silly American women show it ?
10. What does Dr. Labaree say of this ?
11. Can you describe what a Christian Endeavor social is like in Japan ?
12. Are Persian meals like our own ? If not, how do they differ ?

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month and prayer-meeting third Tuesday, each beginning at eleven o'clock. Visitors welcome.

October. Prayer Union.—*Our Auxiliaries.*

ANOTHER of the honored vice-presidents of this society has been called to a higher service. Mrs. George A. Kelly, after an illness of only three or four days, fell on sleep July 27 in her home in Pittsburg, leaving a sad gap in the ranks of our workers. So true a disciple of the Lord Jesus was Mrs. Kelly that in all that made for righteousness she was to be depended on for co-operation to the limit of her ability. In East Liberty Church she was a mainstay, in the Presbyterial Society a power, and to us in the parent society an inspiration, as she came to each annual assembly with an ever-rising tide of missionary enthusiasm.

Of all our faithful presbyterial treasurers Mrs. Kelly probably headed the list for accurate, unwearied, cheerful all-the-year-round work. Not hundreds, but thousands, of letters from her pen—admonitory, encouraging, persuasive—stimulated the workers throughout Pittsburg and Allegheny Presbytery to larger and better things.

Under her quiet, retiring manner lay great force of character, fine mental equipment and a single-eyed devotion to her Master. With what joy she must have arisen to behold the glory of the Lord as it is now revealed to her!

J. M. T.

THE annual autumn message from our Home Department will be received by our presbyterial officers about this time. Let its words be sped all along the line as promptly as possible, so that from the greatest to the least may the cheering sound "Ready" be heard, and all go forth to the winter campaign heart to heart and shoulder to shoulder.

CONTINUING the series, *Persia Schools*, 4 cts., and *Persia Hospitals*, 3 cts., are now ready. *Flags of the World*, 25 cts. a sheet, will be useful and attractive in every monthly study. *Why Have a Dull Missionary Meeting?* 2 cts., is a suggestion for the missionary committee, but every *leader* may find helpful hints in it. *Praise and Responsive Service*, including solo, 2 cts., or $1.10 per 100 (new). *Historical Sketch of Woman's Foreign Missionary Society* and *Foreign Missionary Catechism*, each 2 cts., and newly revised.

Year Book, 1903, specially attractive in its beautifully designed cover.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

AUGUST 20, among the passengers sailing from New York on the S. S. *Teutonic*, was a group of missionaries with faces turned to Persia. Among them was Mrs. Van Hook, returning after a stay in the homeland of eight or nine years, during which time she has done very much towards stimulating interest in missions, and most especially in her beloved Persia. She has gone from our midst bearing with her much love from the entire territory of the Northwest. Miss Lucille Drake goes with her, destined for the boarding-school in Tabriz. She will be a most valuable assistant for Miss Beaber. We of the Northwest Board almost claim Rev. F. M. Stead also, as he, too, has gone in and out among us as manager of the Student Missionary Campaign; he goes, moreover, expecting to take unto himself as wife our Dr. Blanche Wilson of Hamadan, both supported by the 41st Street Church of Chicago.

Rev. and Mrs. F. G. Knauer, with the dear twin girlies, Hope and Halle, returning to Africa, were also in the party.

AUGUST 26, from Seattle, sailed a party of forty. In it were included Rev. and Mrs. C. A. Clark and Rev. K. E. Kearns, going to Korea, the ladies both daughters of our Northwest Board; Rev. and Mrs. A. A. Pieters for the Philippines (Mrs. Pieters is from our Board); Miss A. L. A. Foster to Japan, adopted by the Y. P. S. C. E. of Iowa, her home State; also Rev. and Mrs. J. H. Freeman, returning to Laos. Mr. Freeman is supported by the C. E. societies of three of our Illinois presbyteries.

IN September, sailing from New York the 17th, is the party for India, twenty-three, we understand, new and returning. From our Board are Miss Bertha G. Johnson, Miss Daisy E. Patterson, Dr. Winifred E. T. Heston and Mrs. Frank B. McCuskey, who, as Lillian Wherry, was born in India, and therefore goes back, as it were, to her native land; Mrs. A. M. Stebbins and Rev. J. N. Hyde, returning. These two have been doing much visiting, but we hope they are in more vigorous health than when they came home.

Let us ask the Father to keep them in health, give them wisdom and help the new ones to learn the difficult languages, and especially that they may soon learn to love the people among whom they are to labor.

WE are exceedingly glad to announce that the new edition of the *Japan Historical Sketch* is out; price, 10 cts. The others will be ready later. We have also, since the catalogue was printed, *Schools and Colleges for Chinese and Japanese in the U. S.*, 4 cts.; *in Japan*, 4 cts.; *in Hainan and the Philippines*, 3 cts.; *Why Have a "Dull" Missionary Meeting?* 2 cts. each, 15 cts. per doz.

For helps for the United Study we have both *Via Christi* and *Lux Christi;* cloth bound, 50 cts.; paper, 30 cts. Address W. P. B. M., Room 48, Le Moyne Block, 40 East Randolph Street, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

SHALL we not make good use of our Annual Reports this year! It is suggested that the report of the home secretaries be read at an early meeting, as it tells of your own work and is full of suggestion and interest. Please do not let these reports remain in the secretary's desk, but read what those connected

with the work on the field in which you are interested have to say about it.

It would be well for all officers of Auxiliaries in the territory of the Women's Board to study the report just issued by the secretary of the Y. P. S. C. E. This important branch of the work embracing as it does our young people, whose interest in missions must now be developed in order to insure a future for this work, should be understood by our workers. A careful reading of the page on the "Duties of a Presbyterial Young People's Secretary" is recommended to all. Boston and Brooklyn appear to be the banner presbyteries, not only because they contribute more money but from the fact that they show fewer societies which do not contribute. A copy of this report has been sent to each Y. P. S C. E. and to each pastor. Others desiring them may apply to the Board, room 818. We shall be glad to fill orders while the supply holds out.

A farewell meeting was held in the Assembly Room on the 19th of this month for ten missionaries, who sailed for Persia the next day. Five were returning from their furloughs and five were new missionaries, one of whom, Dr. J. Arthur Funk, is the special representative of the Christian Endeavor Society of the Fourth Church, New York City, this society having assumed his entire support. Dr. Funk goes to Teheran. He is the only member of the party under our Board.

We cordially welcome home on furlough Rev. Wm. J. Leverett and Dr. Ernest Vanderburgh of Nodoa, Hainan, China. We trust that the Endeavorers of Binghamton and Cayuga presbyteries may have their love and interest strengthened as Mr. Leverett, their own missionary, goes in and out among them.

Thirty one missionaries and three children (all under the Presbyterian Board, five under our Women's Board) sailed from Seattle Aug. 26 on S.S. *Shinano Maru*. Of this number twenty-four are *new* missionaries. Five are going to Japan, three to Korea, eight to Laos, and the rest to China. Those under our Board are Mrs. Whiting and Miss Newton, returning to Peking; Mrs. H. K. Wright, going to join the Central China Mission; Miss A. K. Franz to join the Shantung Mission, and Mrs. Henry White, going to Laos.

The season for presbyterial and district meetings has arrived, and the consideration of supplies for the literature table is now in order. *New* helps are desirable; we therefore call the attention of our secretaries of literature to the following: *The Year Book for 1903; Lux Christi, a Study of India; Map Showing Prevailing Religions* (linen, 50 cts.); *Maps of our Mission Fields; Flags of the World; Praise Service; Schools and Colleges*, Series on Japan, Persia and Korea; *Programme for Meeting on Medical Missions;* leaflet, *Why Have a "Dull" Missionary Meeting?* To these we add *Via Christi, Earliest Missions in All Lands*, and *Presbyterian Foreign Missions*, by Robert E. Speer. For prices, see Woman's Work for September.

Leaflets for October meetings: *The Historical Sketch of Persia*, 10 cts.; *Question Book*, 5 cts.; *Map, Illustrated Programme*, each 1 ct.; *Home Life in Persia, Some Visits to Christless Homes, The Daughters of Iran, Dr. Asahel Grant*, each 2 cts.; *Twenty-five Years in Persia*, 15 cts.; *Flash Lights on Persia*, 3 cts.

The Woman's Synodical Society of Foreign Missions of the Synod of New Jersey will hold its twenty-fifth annual meeting in Morristown, N. J., October 16. Mrs. J. H. Owens, Rec. Sec.

From Northern New York.

At this writing the arrangements for the semi-annual meeting, to be held October 9, in the First Presbyterian Church, Schenectady, N. Y., are nearly completed, and we are anticipating a delightful and profitable gathering. The results of this meeting depend not upon the officers or the committee of arrangements, but upon the spirit with which we come together and the use we make of what we hear. If our sense of responsibility for the giving of the gospel to those who have it not is not deepened and our purpose to bend all our energies to extend the kingdom of our Redeemer quickened, it would be better for us not to have come together. Above all, we need to remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The devotional service at 9.45 A.M. will open the sessions. At the morning session there will be a missionary address. The afternoon session, at two o'clock, will open with a conference on Young People's Work, followed by missionary addresses.

Lunch will be served by the ladies of the church to all in attendance. Delegates, to make their train connections, will be provided with entertainment over night if they will send their names to Mrs. W. E. Woodward, 35 Wendall Avenue, Schenectady, N. Y., by October 6.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

This is the month of the synodical meetings, and the programmes have no doubt been carefully prepared. Mrs. Hoag of Emporia Presbytery, synodical president of Kansas, writes that great pains have been taken to make their sessions as interesting and profitable as possible. We hope to be able to send a speaker to each synodical meeting, but are not prepared at the date of writing (August 29) to announce the name of the Board's representative.

We are glad to announce that Mrs. Jennie Sherman Grierson, formerly our missionary to India, is now in this country and residing at present at Ottawa, Kan. We hope to see her in St. Louis before she returns to her work in China.

Of our own missionaries this autumn will bring to this country Mrs. McClure of Petchaburee, Siam, and Mrs. Garvin of Valparaiso, Chili. Now we shall be more than glad to see them, and we hope to hear them, too, but we are going to try our best to be good to them

and not work them to death. Too often our missionaries work as hard on their furloughs as they do on the field. We are going to do our utmost to be considerate, but it is hard to have so rare a treat before us and at the same time remember to be temperate.

A LETTER was received from Mrs. Romig, who is to be stationed for the present at Chiningchow. Mrs. Romig is our missionary for prayer and correspondence, having gone out with her husband from our territory.

WE note with regret the death of Dr. George W. Chamberlain. Our Miss Margaret Axtell has been a member of the Chamberlain household ever since her residence in Bahia and has often spoken of her singular good fortune in having her lot cast in with such a charming, earnest Christian family. God comfort those whom he has left behind!

THIS month rounds out the first half of our fiscal year. Presbyterial treasurers, if there are societies, and I am sure that there must be, who have not yet been heard from in your presbyteries, would it not be well to drop them a line—a pleasant, personal note of some kind—to let them know that they have been missed? Remember Osborne Presbytery, which sent in a remittance from *every* auxiliary the first quarter. Are there not other "Osborne presbyteries?"

IN the October *Quarterly* there will appear the list of special objects for the current year, together with a letter from our special object secretary, Mrs. J. A. Allen. Will the auxiliaries please take note of this and remember to write to Mrs. Allen *promptly* regarding their work?

BESIDES a good supply of literature on Persia, we have the following which is new: *Lux Christi,* in cloth, 50 cts., postpaid; paper, 30 cts., postpaid; *Year Book of Prayer for 1903,* 10 cts.; *Why Have a "Dull" Missionary Meeting?* 2 cts. each, 15 cts. per dozen; *Praise Service,* $1.10 per hundred. The price includes a song, to be used in the service, by Mrs. D. R. Williams, *née* Miss Olive Brookes. We feel confident this service will meet a want often felt by committees appointed to arrange programme for praise-meeting. For the above address Woman's Presbyterian Board of Foreign Missions of the Southwest, Room 21, 1516 Locust Street, St. Louis, Mo.

WOMAN'S SYNODICAL SOCIETY of Kansas will be held in Emporia October 27–29. Efforts are being made to have an interesting meeting.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A.M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

MANY of our workers have been enjoying vacation, and yet our rooms are open and the work goes on. This is the season for tourists, and our Mission Home is down in the schedule for places of interest to visit. We have at times had several hundred visitors within a month, and that means that our Chinese girls must sing, give recitations, etc., *ad libitum.* Our public meetings are large, and Christian people are often convinced and return to their homes to work for foreign missions.

WE met for a few moments Mrs. George Leck and infant, from Syen Chyun, and Mrs. Gifford, from Seoul, Korea. Theirs is a sad home-coming. We know that they are brave and receive divine comfort. Our sympathies go out to these afflicted ones.

DR. AND MRS. SAMUEL A. MOFFETT sailed for Korea in August. They were delayed for a few days owing to Dr. Moffett's temporary illness. Rev. Graham Lee and family sailed August 9. All these missionaries have been a great source of blessing to us, as the messages they brought from Korea were full of hope. The gospel seems to go through Korea as if on wings. The results are miraculous. We hope they will have all the reinforcements that they need. Of course they see multitudes that have not yet heard the gospel.

WE have greatly enjoyed the presence here of Rev. and Mrs. Henry Forman of India. Mr. Forman has made helpful talks to the people. They are very happy over the coming of a little son, John Newton Forman.

WE hailed the new missionaries with joy, bound for the Philippines—Rev. and Mrs. Doltz and Rev. and Mrs. Pieters to do evangelistic work, and Rev. Mr. Hillis to preach to an American congregation. Miss Armstrong, going to Pyeng Yang to teach the children of missionaries, sailed by the same steamer.

OUR warmest sympathy goes out to Mrs. P. D. Browne (our president for twenty-three years and now honorary president) in the death of her husband, Mr. Philo Darwin Browne. His life was rich in Christian work and his interest in her work was most helpful. The tie, after forty years of life together, is not easily severed.

THE Occidental Board has no news to communicate from our presbyteries. Our State secretary gathers up the items for the use of our Board, and unfortunately they were lost in the mail. The presbyteries will have held their meetings before this issue of WOMAN'S WORK is sent out. Our receipts for the first quarter were larger than usual, and we hope for a future increase in interest and gifts. The meeting of synod at Santa Barbara in October will be a red-letter day for our Board, as a full report of our work will be presented to our synod and a woman's meeting will be held. It is pleasant occasionally to meet our friends and co-workers in the beautiful southern land, almost five hundred miles away. Los Angeles Presbytery covers a large tract and has sixty churches, while San Francisco Presbytery only takes in the city and its thirteen churches.

WE regret that our societies are not taking up the United Study of Missions. Some may not have been reported. Calvary Church, San Francisco, has made a beginning. The topic for the month was the first in order; then Mrs. Hemphill, wife of the pastor, presented a study of Paul in Asia and of his converts, particularly of the women converts and helpers. A full programme was carried out, and all seemed to take an interest in this special study.

LEAFLETS for October: *Historical Sketch*

of Persia, 10 cts.; *Questions and Answers*, 5 cts.; *The Bride's Outfit* (poem), 10 cts. per dozen; *Twenty-five Years in Persia*, Mary Jewett, 15 cts.; *Dr. Asahel Grant* (Hero series), 15 cts. per dozen; *Henry Martyn and Samuel J. Mills*, cloth 30 cts., paper 18 cts.; *Women and the Gospel in Persia*, 30 cts., 18 cts.; *Rev. Justin Perkins, D.D.*, 30 cts., 18 cts.; *Sketch Miss Grace Russell*, free; *Our Mission Presses*, free; Tract on *Schools and Colleges*, 4 cts.; *Medical Missions*, 4 cts.; *Earliest Missions in All Lands*, 10 cts. *Via Christi* may be had at Cory's book store, 16 Grant Avenue, paper cover, 30 cts. We find the study of *The Christian Church*, by Philip Schaff, helpful in the United Study of Missions.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

TUESDAY, July 29, will long be remembered as a red-letter day by the North Pacific Board, for on that day we had the pleasure of seeing, hearing and clasping the hand of Miss Ellen C. Parsons, the beloved editor of this magazine, "the tie that binds" so many hearts and interests together all over the world. Portland was not on Miss Parsons' itinerary, and so we felt very proud and happy, as well as grateful to her for turning aside so near the end of her long year of travel, at our earnest solicitation, to give us a day or two. Although it was at the height of the season when so many Portland families are at the seashore or in the mountains, and there was no time for Sunday notices, there was an ardent audience of over eighty to greet her, and the meeting was the most enthusiastic we ever held to meet any worker. It was delightful to see in the flesh one with whom we had corresponded for so many years. Miss Parsons had visited the fields of all our missionaries and had seen some of them, so that all she said held double interest for us.

She was much pleased with Mr. and Mrs. Herbert Andrews, our Christian Endeavor missionaries at Woodstock, India; says they are very interesting, enthusiastic workers and one quite equal to the other. They are the principals of the school. Mr. Andrews has such a sense of propriety with the girls, is very gentle and helpful, and they go to him as to a father. Mrs. A. is a good M.D. The school is in a flourishing condition, and much of their own salary is spent for its improvement.

Several returned missionaries were in the audience and were eager to again press the hand of her who had been such a helpful friend through all their years of service on the foreign field. Some of them, when called upon, gave a pleasant word of greeting. Mrs. Wisner remarked that she could say of Miss Parsons, in the words of a Chinese woman, "All she says is true; she does not lie." The reception which followed the meeting served also as a fitting theme for farewell words to Mrs. Laura Preston Campbell, who was born on the foreign field and was our first worker at Marshall, N. C., where she was very successful. Mr. and Mrs. Campbell are about to make their home in Honolulu. Those of our ladies who missed Miss Parsons' visit feel it a loss that nothing can make up to them.

WE are happy to announce that at last we have the long desired wish of our hearts, a field secretary! Miss Hatch started September 1, visiting Willamette Presbytery first. She goes primed to meet all sorts of requirements in our work, and all will find her a mine of information and a tower of strength. The idea is not that she shall make a speech and pass on, but that she shall stay in a place two or three days, if she is needed, to organize, instruct and direct. Have her meet the women, the Christian Endeavorers and the Juniors. We bespeak for her cordial words and frank action.

WE have been especially fortunate in seeing returning missionaries this year. Mr. and Mrs. Howard Campbell, Mr. and Mrs. J. H. Freeman, Miss Foster and Dr. Murray, all for Laos, went this way, sailing from Seattle August 26.

NEW Y. P. S. C. E.

NOT PREVIOUSLY REPORTED THIS YEAR.

NEW YORK.

Bedford Park.
Buffalo, Walden Ave.
Brooklyn, Bushwick Br. of Central.
Colchester.
Crary Mills.
Cutchogue.
Evan's Mills.
Geneva, 1st.
Hancock.
Hastings.
Horseheads.
Jasper.
Masonville.
Mecklenburg.
Moreland.
Moriches Center.
Moscow.
Mt. Vernon.
New York, De Witt Mem'l.
" Romeyn Chapel.
" Sea and Land.
" West Farms.
" Williamsbridge.
North Hammond.
Pike.
Pleasant Valley.
Oswego, 1st.
Southold.
Stony Brook.
Stone Church.
Stanley.
South Sparta.
Springwater.
Texas Valley.
Watertown, Boon St. Chapel.

KENTUCKY.

East Bernstadt.
Manchester.
Mt. Sterling.
Mt. Vernon.

NEW AUXILIARIES AND BANDS.

MISSOURI.

Union, W.M.S.

PENNSYLVANIA.

North Warren, Y.P.M.S.
North Warren, Mission Ban.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Aug. 1, 1902.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, Aisquith St., S.C.E., $10.00
BELLEFONTAINE.—Belle Centre, 8; Bellefontaine, 25; Bucyrus, 10; Galion, 12.50; Upper Sandusky, 3.50, 59.00
BLAIRSVILLE.—Jeannette, 1st, S.C.E., 10.00
CHESTER.—Penningtonville, S.C.E., 4.00
CINCINNATI.—Cincinnati, 1st, 29.45, S.C.E., 1, Lights for Darkness, 2, King's Messengers, 6; 2d, 37.25; 3d, 9.25; 5th, 5; 6th, 5.20; 7th, 51.45; Avondale, 68.32; Central, 8.25; Knox, 1; Mohawk, 21.05, Buds of Promise, 1.11, King's Messengers, 64 cts.; Mt. Auburn, 97.42, Jr. Mission, 3; Poplar St.,

S.C.E., 4.50; Walnut Hills, 59.85, Humphreys Bd., 14.50; Westwood, 10.85; Cleves and Berea, 7.67; College Hill, 10; Glendale, 14.42; Hartwell, 10; Lebanon, 10.45; Linwood, 7; Loveland, S.C.E., 10; Montgomery, 4.50, S.C.E., 3; Norwood, 5; Pleasant Ridge, 13.95; Pleasant Run, 2; Wyoming, 34.65, 569.73

COLUMBUS.—Columbus, 1st, Broad St., S.C.E., 25; Olivet, 6.28; West Broad St., 15.50; Gahanna, 2.50; Groveport, 3; London, 4; Scioto, 2; Westerville, 6, 70.78

HUNTINGDON.—Altoona, 1st, 30; 3d, S.C.E., 5; Clearfield, 54.20; Duncansville, 4.50, Willing Workers, 2.50; Huntingdon, 39.75; Kermoor, S.C.E., 10, S.C.E. Jr., 3.50; Kylerstown, 3.50; Lewistown, 95; Lower Tuscarora, S.C.E., 25; Pine Grove, 18.65, S.C.E., 2.00; Sinking Valley, 20.90; Spruce Creek, 150; Williamsburg, 18.30, 482.86

HURON.—Clyde, 2; Elmore, 1; Fremont, 9.70; Huron, 9.51; Norwalk, 7; Orleans, S.S., 2.30; Sandusky, 6.45, S.C.E., 7.75, 45.71

JERSEY CITY.—Claremont, S.C.E., 10; Englewood, 7.17; Wallington, S.C.E., 3, 20.17

LIMA.—Ada, 15.81; Delphos, 5.90; Enon Valley, 5; Lima, 32.50; Ottawa, 3; Van Wert, 7.02, 69.23

MARION.—Kingston, Girls' Bd., 4.00

NEWTON.—Belvidere, 30, Primary Cl., 7.50; Blairstown, 16.50; Blair Hall, Y.W.C.A., 25; Hackettstown, 21.50, S.C.E. Jr., 5; Stewartsville, Armor Bearers, 10; Stillwater, 3.50, 119.00

PITTSBURG AND ALLEG. COM.—Allegheny, Central, Y.L. B., 30; Manchester (Alleg. 2d), 6; McClure Ave., 60.15; Melrose Ave., S.C.E. Jr., 6; North Church, 31.35; Aspinwall, S.C.E., 5; Bethany, S.C.E., 15; Crafton, 7, Charlotte Hawes Bd., 25, Cheerful Workers, 3.05, Edgewood, 60; Haysville, 5; Mansfield, 32.50; McDonald, 24.45; Oakmont, S.C.E., 25; Pittsburg, 1st, 200; 2d, Howard Bd., 11; 6th, Juvenile Bd., 15; Forest Ave., S.C.E., 15; 43d St., 15.55; Bellefield, 44; E. Liberty, 240.59, Buds of Promise, 69.41; E. End, 5.30; Hazlewood, 17.15; Hiland, 16; Homewood Ave., 30; Lawrenceville, 24; Park Ave., 30; Point Breeze, 75, Willing Workers, 425; Sewickley, 25; Wilkinsburg, 25, S.C.E., 50, 1,668.54

REDSTONE.—Fairchance, S.C.E., 2.00

WASHINGTON.—Frankfort, 9.50

WASHINGTON CITY.—Anacostia, Garden Mem., 2.25, Guiding Star Bd., 2.25, Y. L. Circle, 5; Ballston, 2.50, S.C.E., 1, S.C.E. Jr., 1; Darnestown, S.C.E. Jr., 2.25; Eckington, 6, L. L. B., 3.25, S.C.E. Jr., 1.25; Falls, 20; Hyattsville, 15, S.C.E., 20; Kensington, 5; Manassas, 6.60; Riverdale, 2, Vine Bd., 1.50; Takoma Park, 5.43, S.C.E., 1.75; Washington, 1st, S.C.E., 6.25; 4th, 57.25, S.C.E., 5.21, Jr. Miss. Soc., 6.09, L.L.B., 2.25; 6th, 20, Cheerful Givers, 20; 15th St., 5; Assembly, 5, S.C.E., 10.51; Covenant, 209.25, S.C.E., 27.50, S.C.E. Jr., 1, Y.L.S., 25, Peck Chapel, S.C.E., 7; Eastern, Guild, 12.50, Y. P. Circle, 3.75, S.C.E., 3.75; Gunton Temple, 12.75, S.C.E., 1, S.C.E. Jr., 2.22, Little Helpers, 12.44; Metropolitan, 72.50, Mateer Bd., 35, Inasmuch Guild, 10, L.L.B., 20, S.C.E., 2, S.C.E. Jr., 4; New York Ave., 150, S.C.E., 19.64, Y. W. Guild, 40, Girls' Guild, 25, L.L.B., 2; Bethany, S.C.E., 2, Boys' Brigade, 6, Current Events, 5, Faith Chapel, S.C.E., 5; North, 7.50; Western, 15, S.C.E., 13.59, S.C.E. Jr., 1; West St., 25, S.C.E., 1.50; Westminster, Mem., 32, S. C.E., 8.50, 1,066.98

WESTMINSTER.—Chestnut Level, 20.35; Lancaster, 1st, 25; Leacock, 15; Little Britain, 12.50; Middle Octorara, 14.50, S.C.E., 12.40; Pequa, 14.05, S.C.E. Jr., 2; Union, 47; York, 1st, 43.70, 206.50

MISCELLANEOUS.—A Lady, 10; Legacy Hannah C. Toland, 4,900; Fee of Lawyers, 100, 5,010.00

Total for August, 1902,	$9,428.00
Total since May 1, 1902,	28,766.25

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Aug. 20, 1902.

* Indicates gifts for objects outside of regular appropriations.

CEDAR RAPIDS.—Cedar Rapids, Three Little Girls, 1; 1st, 100; Marion, 18; Scotch Grove, 4; Vinton, 50; Wyoming, 4.50, $177.50

CENTRAL DAKOTA.—Brookings, 5; Flandreau, C.E., 2; Huron, 16.40, C.E., 5, 28.40

CHICAGO.—Berwyn, 10; Chicago, Bethlehem Chapel, 3.75, C.E., 3.75; Christ Ch., 5; Crerar Chapel, Jr. C.E., 5; 6th, 5; Edgewater, C.E., 10; 9th, 5; Endeavor Ch., 5; Englewood, 1st, C.E., 16.50; Normal Pk. Ch., 5; South Pk. Ch., 20; Evanston, 2d, 15.98; Kankakee, 6.50; La Grange, 15.50; Lake Forest, Steady Streams, 28.28; Morgan Pk., C.E., 12.50; North Chicago, 1; Anon., 11; Presb'l Off., 10; Mrs. D. K. Pearsons, 500, 694.76

DES MOINES.—Promise City, C.E., 13.00

DUBUQUE.—Coggon, 5; Dubuque, 1st, 2.40; 2d, 26; Hopkinton, 8; Independence, 21.34; Jesup, 7; Manchester, 2.09; Oelwein, 1; Otterville, 1.50; Winthrop, Pine Creek Ch., 12.38, 86.71

FARGO.—Lucca, 5.00

FLINT.—Akron, 1.50, C.E., 2, Jr. C.E., 1; Caro, 10; Corunna, C.E., 2.50; Fenton, 3.38; Flint, 10.75; Lapeer, 21.73, C.E., 3.25; Marlette, 1st, 2; 2d, 9.90, 68.01

GUNNISON.—Glenwood, 8.50; Gunnison, C.E., 12; Grand Junction, 3, C.E., 6.50; Leadville, 5; Salida, 1.50, C.E., 2.50, 39.00

IOWA CITY.—Davenport, 1st, Y.P.S., 22.50

MATTOON.—Assumption, 2.10; Pana, 30; Paris, *12; Toledo, 1; Tuscola, 7.75, 52.85

OTTAWA.—Aurora, 2; Aux Sable Grove, 8.50; Mendota, 18; Morris, 9; Ottawa, 15, C.E., 5; Rochelle, C.E., 10; Waterman, 8, 75.50

PEMBINA.—Inkster, C.E., 2; Tyner, C.E., 5; A Friend, 7.25, 14.25

ST. CLOUD.—Willmar, 10.15, C.E., 2.35, 12.50

ST. PAUL.—St. Paul, House of Hope Ch., 42; Macalester, Golden Rule Bd., *13; White Bear Lake, 5, 60.00

SCHUYLER.—Bushnell, 10.40; Carthage, C.E., 5.38; Fountain Green, 3; Hamilton, Bethel Ch., 9; Monmouth, 12.25; Mt. Sterling, 18.43, Earnest Workers, 5; Oquawka, 3.20; Rushville, 5, 71.66

WATERLOO.—Ackley, C.E., 5; Clarksville, C.E., 1.50; Conrad, C.E., 2.50; Dows, 3; Grundy Center, 30, C.E., 5; Marshalltown, C.E., 10; Nevada, Mrs. W. H. Davis, *25, 82.00

Total for month,	$1,503.64
Total since April 20,	9,924.80

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph Street.
CHICAGO, August 20, 1902.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1902.

* Indicates Summer Offering.

BROOKLYN.—Brooklyn. Duryea, C.E., 12.50; Immanuel, 11.67; Lafayette Ave., 135.75; Ross St., C.E., 60; Throop Ave., 14; Throop Ave. Mission, 6; West New Brighton, S. I., 15.09, $360.01

BUFFALO.—Buffalo, Covenant, C.E., 3; 1st, Y. W. League, 25; North, 32.37; Fredonia, *6, 66.37

CAYUGA.—Auburn, Calvary, 5.22; Central, 25; 2d, 20; Westm'r, 2.50; Aurora, 25; Fair Haven, 2; Sennett, 5; Weedsport, 6.11, 90.83

MORRIS AND ORANGE.—Morristown, South St., 156.25

NASSAU.—Greenlawn, C.E., 2.50; Hempstead, *8.36; Jamaica, 30, 40.86

NEW YORK.—New York, Bethany, C.E., 16.50; Brick, 20, *5; 4th Ave., C.E., 125; Mt. Washington, 25; Park, 100; Sea and Land, C.E., 34.94; Scotch, C.E., 10; West Farms, *2, 338.44

SYRACUSE.—Chittenango, 50.20; Marcellus, 19.50; Syracuse, 1st, C.E., 135.56, *5, 210.26

WESTCHESTER.—Bedford, 5; Brewster, 5; Bridgeport, Ct., 25; Peekskill, 1st and 2d, 15; Sound Beach, 2.50; Yonkers, Dayspring, 10, 62.50

MISCELLANEOUS.—A Friend, 338.50; A Friend in Cayuga Presbytery, 5, 343.50

LEGACY.—Estate M. B. A. King, 500.00

Total for month,	$2,069.02
Total for year,	16,154.61

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Aug. 24, 1902.

EMPORIA.—Burlingame, 3.25; Council Grove, 6.25; El Dorado, 5.58; Emporia, 10.72; Wellington, 14.94; Wichita, 1st, 107.50, Y.P.M.L., 250, C.E., No. 1, 7; Lincoln St., 6; West Side, 11.25, Jr. C.E., 7.50; Winfield, 5; Mrs. C. T. McClung, 11, $445.99

OKLAHOMA.—Newkirk, 10.36, Jr. C.E., 1.50, 11.80

SANTA FE.—Santa Fe, 6.35

Total for month,	$464.20
Total to date,	2,602.29

MRS. WILLIAM BURG, *Treas.*,
Aug. 24, 1902. 1756 Missouri Ave., St. Louis, Mo.

DATE DUE			
JUN 15 1986			
~~MAR 2 1 1986~~			

DEMCO 38-297